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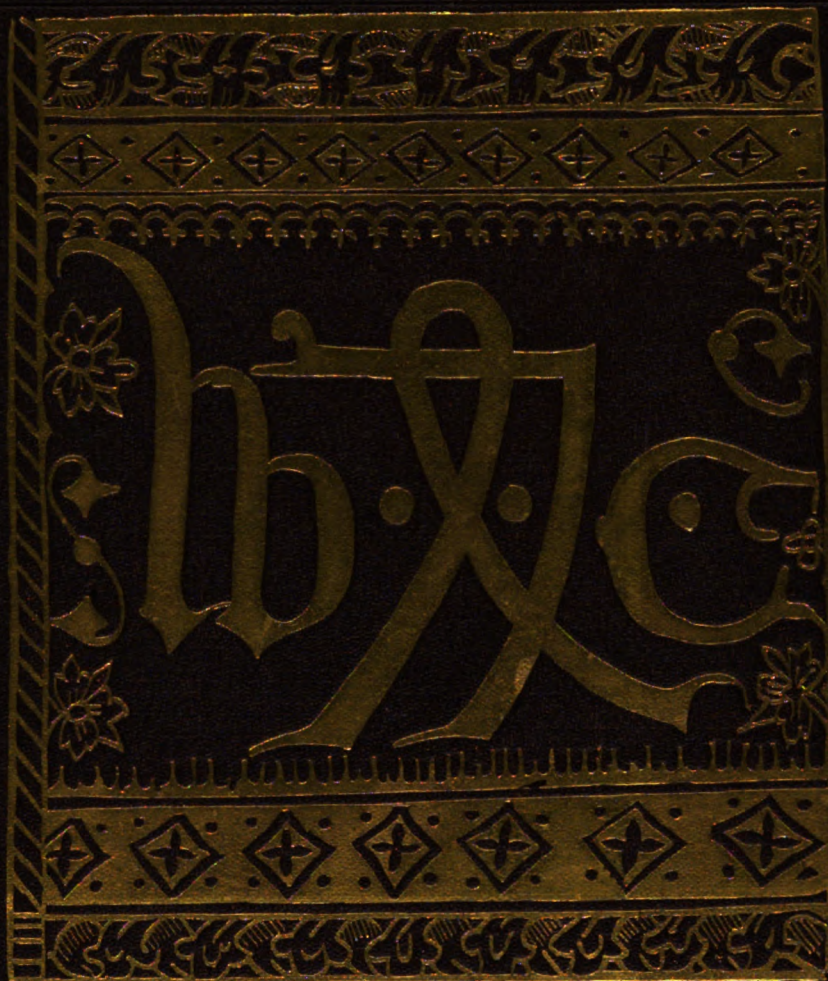
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*THE GOLDEN
LEGEND*



*HOLBEIN
SOCIETY*

Twin Cities Campus





The Holbein Society.

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THE GOLDEN LEGEND.

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THE
GOLDEN LEGEND.

*A Reproduction from a Copy in the Manchester
Free Library.*

With an Introduction

BY

ALFRED ASPLAND, EDITOR.

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Notices of William Caxton.



REAT obscurity covers the early life of William Caxton. The period of his birth has generally been stated to have been about the year 1412; but through the intelligent and indefatigable researches of Mr. William Blades, much interesting and accurate information has been obtained, and this date must be altered. The Archives of the Mercers' Company have been searched; a copy of the will of Robert

Large, Caxton's master, has been found; the Archives at Bruges, relating to traders, and other documents, have been produced; the latest addition to our knowledge being a copy of a deed relating to a lawsuit, which has been discovered by Mr. Gairdner, of the Public Record Office. This document, dated 1496, which relates to a difference between Caxton's daughter and her husband, was printed in the "Academy" for April 4, 1874.

William Caxton was, as he himself informs us, born in the Weald, or woody part of Kent. A family of Causton (Caxton), of good position, were landowners in Kent about this time, and his father, of whom we see notices occasionally in Caxton's prologues, is supposed to have come of this stock, probably from the fact that the trading companies in London refused to admit apprentices whose parents were not possessed of land. We can only guess at the time of the birth of our typographer from an entry in the Wardens'

accounts of the Mercers' Company, dated June 24, 1438, which describes the sum of four shillings paid for registering the apprenticeship of John Large and William Caxton to Robert Large, Mercer.

At sixteen years of age a boy would be considered eligible to go into business, and this would give the year 1422 as the probable time of his birth. When or how he got his education in the wild and desolate Weald we have no record, except that given by himself in the prologue to *Charles the Great*, where he states that he was "set to schole" in his youth by his father and mother. From what we know of his after-life, we should expect him to have been a diligent scholar, and to have entered the service of Robert Large well prepared to take an intelligent part in the business. He also tells us that he finished his education in London; but whether by this he means that his experience in the service of Robert Large finished his education, or whether he studied after his business for the day was over, we know not.

Robert Large occupied a distinguished position in London, of which city he was successively Sheriff and Lord Mayor. The Mercers, who were merchants, then, as now, ranked the first of all the companies, and, amongst other merchandise, no doubt dealt in manuscript books; and as the future printer was probably better educated than his fellow-apprentices, it is not unlikely that this department was allotted to him, and gave the first bent to his literary tastes. Robert Large died the year after his mayoralty (1441), leaving by his will large bequests for charitable and useful purposes, legacies to members of his own family and his apprentices: of these last William Caxton, the youngest, was to receive twenty marks, a considerable sum in those days, says his first biographer, Lewis; but what it did represent it is difficult now to say. Wheat is generally the standard of value, but its price in those days varied enormously. In 1439 it sold at £1. 6s. 8d. the quarter, and in 1444 it was down to 4s. 4d.; and it continued until 1460, Bishop Fleetwood tells us, at a moderate price, never higher than 8s. the quarter, the average of these sixteen years being 6s. 8d.

As to the term "mark," there was no such coin existing; it was a mere representative term, somewhat similar to the Indian "lac." When first used, the mark represented 13s. 4d., sufficient to pay a chaplain or fellow of a college for ten weeks. It is very difficult now to estimate what would be the equivalent in the present currency of

this legacy of twenty marks; but if we say with Mr. Blades that it could not be less than £150 of our money, we cannot be far from the truth.

But whatever its value, except as a proof of esteem, it could be of no immediate benefit to Caxton, as he could not receive it till he had attained his civic majority, which would not happen until some four or five years afterwards. He, no doubt, completed his apprenticeship in the Low Countries, where, with short intervals of absence, he spent thirty years of his life. This he states in the prologue to the "*Recuyell*," or the History of Troy. In the Mercers' book is an entry of his admission to the Livery (1453), but there is no record of his taking up his freedom in London, which was probably arranged at Bruges. He seems to have led a very active life as a merchant, and we learn from the Mercers' Records that, in 1462, he was performing the official duties of the distinguished office of "Governor beyond the Sea," or Governor of the English nation abroad. In this position he presided over a court, assisted by twelve "Justicers," and six sergeants were appointed to do the executions and arrests of the said court. As Governor he was *de facto* Ambassador from the English court, accredited to Burgundy. He corresponded with the Wardens of the Mercers' Company and with the Lord Chancellor, as to the best method of carrying on the trade between England and that part of the Continent.

In addition to his correspondence and position in the Court, he had other important duties to perform; such as seeing that all contracts were properly made, appointing persons to pack and fold all goods exported, and to inspect personally all merchandise imported. He and his assistants, the Justicers, held their powers under a charter from the English King, and they received many privileges from the Duke of Burgundy, Philip the Good, who established the order of the Golden Fleece, now ranking third in Europe. The chief trade of Burgundy was in wool, and as the preparations for the Institution occupied the months July to November, the initials of each month reading Jason, in a merry moment the Duke determined to call it the Golden Fleece. It is a decoration still retained for princely houses and ducal families.

During Caxton's governorship an important and anxious period approached. The treaty of commerce between England and Burgundy was to terminate in 1465, and it was of the utmost

importance that it should be renewed. Edward IV. issued a commission, dated October 24, 1464, appointing Sir Richard Whitehill, an experienced statesman, and William Caxton to represent him as Ambassadors at the Court of Bruges. They failed in their mission, and the Duke excluded all English-made cloth from his dominions; a retaliatory policy was adopted, and Caxton was ordered to see that the Act of Parliament was strictly enforced, forbidding the purchase of Flemish wares by English merchants. Weary times these for William Caxton, but better were at hand. The death of Philip the Good in 1467 paved the way for a renewal of negotiations. Philip was succeeded by his son, Charles the Bold, and at first there would be little hope of success, when a signal failure had ensued with so amiable and peace-loving a man as his father; but events were in progress which were to alter the relations between the two countries. The year after his accession, 1468, Charles married Margaret, the sister of Edward IV. The splendour of the ceremonies and the magnificence of the retinue, at a period when chivalry had not died out, have been duly recorded by the chroniclers. Caxton, as Governor, would be invited, and, owing to his honourable position, would be known to the Duchess, who, not long after, offered him a post in her household. This would follow his appearance at Charles's court in 1468 again as Ambassador to negotiate a treaty of commerce, in conjunction with William Redeknape and John Pykeryng, both mercers. The negotiations were successful, and the trade between the two countries was restored. Two years subsequently, Charles was invested with the Order of the Garter, and it is supposed that Caxton printed the Latin oration of Dr. Russell on that occasion.

The last official mention of Caxton in the Bruges records is on August 13, 1469. When he actually retired from his office is as unknown as is the period when he was engaged by the Duchess to enter her service; but he tells us, in the preface to the "*Recuyell*," that he had begun the translation from the French of Raoul le Fevre in March, 1468; that after translating five quires he had thrown it aside for two years in disgust, and only renewed his work at the instance of his mistress, who requested him to amend his English and finish the work. This was done in 1471, at which time he was employed in some honourable position at the court, and receiving a yearly salary and other benefits. He presented a finished manuscript copy to the

Duchess in September of the same year, and was handsomely rewarded for his labour.

Mr. Blades suggests that about 1469 he married, possibly one of the ladies attached to the court. This of course is only a guess. As strict celibacy was enforced on English merchants living abroad, he would not marry during his Governorship. He probably did marry about this time; but the only reason for such a presumption is the document discovered by Mr. Gairdner in the miscellaneous records of the Exchequer, of which the following is a brief abstract:—A variance having arisen between Gerard Croppe, merchant tailor, of Westminster, and Elizabeth his wife, daughter of William Caxton, the matter was brought before the Archdeacon and the King's Chaplain, who heard the case in St. Stephen's Chapel, Westminster. It was then agreed that they should live apart, and not vex, sue, or trouble one another, each being bound under a penalty of £100. Upon the signing of a deed to that effect, the said Gerard Croppe was to receive from the executors of William Caxton "twenty printed legends," valued at 13s. 4d. each (the sum total of which would now be equivalent to £200), and to give the executors a full acquittance of any further claim on the estate. Dated May 20, 1496.

The only other evidence, if evidence it be, is an entry in the Churchwardens' accounts of St. Margaret's, Westminster, in the year 1490.

Item : Atte Bureying of Mawde Caxton for torches & tapres, iij^s ij^d.

To return to the court at Bruges, where we left Caxton presenting his completed translation, it was natural that he should distrust his own English, for, having to a great extent acquired his English in the rude-of-speech Weald, and having been many years speaking a foreign tongue, the constant and rapid change in the English language would present verbal and idiomatic difficulties at every turn. In his later years he declared that the language spoken in his boyhood was then unintelligible. He vainly attempted to read manuscripts "wryton in old englysshe," declaring them to be more like Dutch than English. At the time of Margaret's marriage the speech of the Court and that of the common people varied so that they might almost be considered two languages. When, in his later years, Caxton began to print in England, he was at one time advised to write common English, so as to make it

intelligible to the common class of readers; and then, again, to polish his style so as to make it *understonden* by those of higher culture.

In October, 1470, he was probably residing at the court, when it was thrown into confusion by the sudden arrival of Edward IV., a fugitive, with many of his nobles, from the overwhelming forces of the Earl of Warwick. Charles, although allied through his mother to the House of Lancaster, had thought to strengthen his political position by marrying into the House of York, deeming that the Wars of the Roses were over, that Edward held a safe throne, and that in him he would have a sure ally against hostile France. But Charles the Bold could not fail to sympathize with a soldier as chivalric and impetuous as himself, and he received him hospitably at the Court at Bruges. In five months Edward regained his crown. His brother-in-law, the accomplished Earl Rivers, had been his companion in his flight, and Caxton, whether as Governor or attached to the court, would have an opportunity of assisting his countrymen, and would derive great advantages from familiar intercourse with these two remarkable men. It probably shaped his course, and led to his setting up his press in Westminster Abbey. About the year 1450 Gutenberg had commenced printing at Mentz, and Caxton, in travelling about between this town and Ghent, Bruges, and Cologne, was probably studying the new art. The utmost secrecy was observed, but there is no doubt that during the fifteen years following the setting up of the Mentz press, Caxton learnt the art, and that he printed his translation of the Histories of Troy at Bruges in 1474? Judging from the quality of the work, he must have had a skilled assistant and better type than he possessed during his earlier work in Westminster, and this skilled assistant, or perhaps more properly termed teacher, was Colard Mansion, who had learnt the art of printing elsewhere, and was the first printer in Bruges. The Caxton Commemoration Committee have accepted Mr. Blades's decision that "The Dictes and Notable Wyse Sayengis of the Phylosophres" was the first book issued from Caxton's printing-office. Mr. Elliot Stock has issued a fac-simile reproduction of the work, and it is enriched by a preface by Mr. Blades.

Caxton probably brought his first types from abroad. Mr. Blades recognizes eight varieties. It is chiefly a mixture of black letter and

the writing of his time. The latter when used as type is technically called secretary.

An attempt was made by one Richard Atkyns, in 1660, to rob Caxton of his laurels, and to set up Oxford as the first town in England to print books. A wrong date, 1468 for 1478, gave a slight ground for the absurd and impudent story of Atkyns. It was exposed, and Caxton reigns Angliæ Prototypographus.

The Caxton Celebration was first suggested by Mr. Hodson, the secretary to the Printers' Pension Corporation, and he deemed 1874 the proper year, the 4th centenary of the introduction of printing, he believing that the "Chess Book," printed 1474, was the first book printed in England; Mr. Blades, however, brought such evidence to bear upon the question, that 1877 was fixed upon as the true anniversary.

A provisional Committee was formed, and consisted of Sir Charles Reed, *Chairman*; W. Blades, Esq.; W. Clowes, Esq.; J. Coe, Esq.; W. J. Coe, Esq.; G. E. Eyre, Esq.; R. C. Nichols, Esq.; W. Rivington, Esq.; G. A. Spottiswoode, Esq.; J. C. Wilkins, Esq.; C. Austen Leigh, Esq.; W. Spottiswoode, Esq.; J. S. Hodson, Esq., *Hon. Secretary*.

Their first meetings were held in the Directors' Library of the Bank of England, and on the 17th of February a very successful meeting was held in the Jerusalem Chamber, at which Dean Stanley presided, and an executive committee was appointed to conduct the celebration.

The Queen headed the list of patrons, which was of the most influential kind, and the Mercers' and Stationers' Companies, the two guilds most interested in the reputation of Caxton, were amongst the number.

The Royal Commissioners of the 1851 Exhibition granted the use of the Western Galleries at South Kensington. The Exhibition was designed to comprise as many Caxton books as could be borrowed, besides those of his contemporaries and predecessors and immediate successors. An exception was made in favour of Bibles, which class contains a copy of that printed by Gutenberg, hitherto known as the Mazarine Bible (1450-55). It not only is the first Bible printed with movable types, but the first book so printed; the last, June 29, 1877, the Caxton Celebration Bible, issued at Oxford the day before the Exhibition, was printed (probably from a stereotype), bound, and travelled to London in sixteen hours.

On June 30th, 1877, the Exhibition was formally opened by the Right Hon. William Ewart Gladstone. Then followed a banquet in the large conservatory of the Horticultural Society, under his presidency, and a numerous and distinguished audience received with great enthusiasm the brilliant oration of the Chairman.

As to the character of the Exhibition itself, it may be safely said that, except in the great libraries of Europe, there was never collected together such literary treasures, such splendours of typography, such rare and famous examples of early xylographic art.

CAXTON PRINTING IN THE EXHIBITION.

1. *The Recuyell of the Historyes of Troye*. Fol. Probably printed at Bruges, by Colard Mansion and Caxton, about 1474. Lent by the Duke of Devonshire, and has the autograph of Elizabeth Grey, queen of Edward IV. It cost 1,000 guineas at the Roxburghe Sale in 1812. 20 copies known.
2. *The Game and Play of the Chess*, translated from the original of Jacobus de Cessolis. Fol. About 1475-6. Probably printed at Bruges by Caxton and Mansion. First edition, 10 known copies; second edition, 1481? with woodcuts, 12 known copies.
3. *The Dictes and Notable Wise Sayings of the Philosophers*. First edition. Fol. 1477. The first book from the Caxton Press at Westminster with printer's name, place, and an unmistakable date. First edition, 13 known copies; second edition, 3; third edition, 7 copies. About 1490.
4. *The History of Jason*. Fol. About 1477. 6 copies known.
5. *Horæ ad Usum Sarum*. First edition, 8vo. Facsimile of a fragment in the Douce Collection at Oxford, 1477-78. Unique fragments exist of four editions; second, 1480-83; third, one woodcut, 1488; fourth, 1490.
6. Geoffrey Chaucer's *Canterbury Tales*. Fol. First edition about 1477-78. First edition, 9 known copies; second edition, with woodcuts, 9 copies.
7. *Moral Proverbs of Christine de Pisan*. Translated by Earl Rivers. Fol. 1478. 3 known copies.
8. *Propositio Johannis Russell*. 4to. About 1478. A Latin oration made on the investment of Charles, Duke of Burgundy, with the Order of the Garter. 2 known copies.
9. John Lydgate. *Stans Puer ad Mensam*. 4to. About 1478. A boy's school-book, teaching Latin and good manners. 1 copy known.
10. *Parvus et Magnus Catho*, by Burgh. 4to. About 1478. First edition. Unique. A boy's school-book. Second edition, 1 copy; third edition, in folio, with woodcuts, printed about 1481, 2 perfect copies known.
11. John Lydgate. *The Horse, the Sheep, and the Goose*. 4to. About 1478. First edition. Unique. Second edition, 1 copy and a fragment.
12. *Infancia Salvatoris*. 4to. 1478. Unique. The librarian at Göttingen purchased it from Osborne, a London bookseller, in 1745, for half a guinea.
13. John Lydgate. *The Temple of Glass*. 4to. Unique. About 1478. A poem.
14. *The Chorle and the Birde*. 4to. First edition. About 1478. A poem, showing how a labourer and a nightingale talked. First edition, 1 copy and a fragment; second edition, 1 copy.
15. Chaucer. *Temple of Brass*. 4to. About 1478. It is Chaucer's "*Parliament of Fowls*." One imperfect copy known and a fragment.
16. *The Book of Courtesye*. 4to. First edition, about 1478. A school-book. First edition, 1 copy known; second edition, a fragment.
17. Chaucer. *Anelida and Arcyte*. 4to. About 1478. Unique.
18. *Boethius de Consolatione Philosophiæ*. Translated into English by Chaucer. Folio. About 1478. 16 copies known. There is also in the Exhibition the last leaf of this work printed in the type (No. 3) which was used by Caxton for headlines between the years 1479 and 1483.
19. *Cordiale, or the Four Last Things*. Fol. 1479. 9 copies known. A translation of *Memorare Novissima*, *Les quatre derrenieres Choses*, printed at Bruges about 1476.
20. *Fratris Laurentii Gulielmi de Saona Margarita Eloquentiæ, &c.* Fol. About 1478-80. Mr. Bradshaw, of the University Library, Cambridge, recognized it as a Caxton in 1861. One other copy known, at Upsala.

21. Letters of Indulgence of John Kendale. 1481. On parchment. Photographed from the unique original in the British Museum.
22. The Mirroure of the World. Fol. Translated, 1481. Woodcuts. Printed 1481. First edition 15 copies known; second edition, 1490, 12 copies.
23. The History of Reynard the Fox. First edition. Fol. 1481. First edition, 5 known copies; second edition, 1489, 1 copy.
24. Cicero. Marcus Tullius. Tully, of Old Age; of Friendship; the Declamation of Noblesse. "Enprynted by me symple persone William Caxton." Folio. 1481. 22 copies known.
25. An Advertisement; printed in bold type:—"If it plesse any man spirituel or temporel to bye any pyes of two and thre comemoracios of Salisbury use enprynted after the forme of this preset lettre whiche ben wel and truly correct, late hym come to Westmonester in to the almonesrye at the reed pale, and he shal haue them good chepe." Supplico stet cedula. The pica, or pye, was a direction for conducting devotional services. Mr. Blades suggests that reed pale (red pale) was an heraldic device used as a sign. 8vo. About 1477 or 1478. 2 copies known.
26. Psalterium. 4to. 1480-83 (?) Facsimile page from a unique copy in the British Museum.
27. The Chronicles of England. Fol. 1480. First edition, 12 copies known; second edition, 1482, 6 copies.
28. The Description of Britain. Fol. 1480. 12 copies known.
29. Curia Sapientie, or the Court of Sapience. Fol. About 1481. There are 2 known copies and fragments.
30. Godfrey of Boloyne, or the Conquest of Jerusalem. Fol. 1481. 10 copies known.
31. An Indulgence granted by Pope Sixtus IV. to all who would assist in opposing the Turks at the Siege of Rhodes. 1481. 2 copies known.
32. Polycronicon. Fol. 1482. This chronicle, written originally in Latin by Roger, Monk of St. Werberg in Chester, early in the fourteenth century, was amplified by Ralph Higden of the same monastery; and in 1387 Trevisa, chaplain to the Earl of Berkeley, translated it into English prose. Caxton revised the antiquated text of Trevisa, and carried it down to the year 1460, as near a period as it would have been safe to chronicle. 30 copies known.
33. Deguileville (Guillaume de). The Pilgrimage of the Soul. Fol. 1483. 5 copies known.
34. A Vocabulary in French and English. Fol. Early in 1483. Only 4 copies known, 3 exhibited.
35. The Festial (Liber Festivalis). First edition. Fol. 1483. Compiled in English by John Mirkus, a canon of the Monastery of Lilleshull, Shropshire. The work consists of sermons, taken chiefly from the Golden Legend. First edition, 4 copies known; second edition, 1491, 6 copies known.
36. Four Sermons. Fol. 1483? First edition, 9 copies known; second edition, 1491, 5 copies known.
37. Servitium de Visitatione Beatæ Mariæ Virginis. 4to. 1481-3. A facsimile from the unique copy, British Museum.
38. Death-bed Prayers. Fol. A single sheet for the use of priests. Unique. 1484.
39. Sex Perelegantissimæ Epistolæ. 4to. 1483. Six letters which passed between the College of Cardinals and the Doge of Venice, their subject being the necessity of closing the war with Ferrara. A facsimile of the last page of the unique copy.
40. John Gower. Confessio Amantis. Fol. 1483. 17 copies known.
41. Latour Landry (G. de). The Book which the Knight of the Tower made to the "Enseygnment" and Teaching of his Daughters. Folio. 1484. 6 copies known.
42. Caton. The Book called Caton. Translated by Caxton, from a French Gloss of the Parvus Catho and Magnus Catho. Folio. About 1484. 12 copies known.
43. The Golden Legend, with woodcuts. Large fol. 1483-4. First edition, 30 copies known; second edition, 1487, 5 copies known, two at Oxford, large fragments.
44. Fables of Æsop, with woodcuts. Fol. 1484. Lent by the Queen. The woodcut of Æsop is unique. 3 copies known. Initials first used in this work.
45. The Order of Chivalry. 4to. 1484. Translated by Caxton, and presented to King Richard III. 4 copies known. Large floriated initial.
46. The Book of Fame, made by Chaucer. Fol. 1484. 4 copies known.
47. The Curial. Fol. 1484. 2 copies known.
48. Troilus and Cresede. Fol. 1484. 4 copies known.
49. The Life of our Lady. Fol. 1484. 8 copies known.
50. The Life of the Holy and Blessed Virgin St. Winifred. Fol. 1485. 3 copies known.
51. Arthur, King of Great Britain. Fol. 1485. A history of the Knights of the Round Table, "reduced into englysshe by Syr Thomas Malory, Knyght." 2 copies (one of them being imperfect) and a fragment known.
52. The Life of the Noble and Christian Prince Charles the Great. Fol. 1485. A fragment lent by the Queen. 1 perfect copy and this fragment known.
53. The Knight Paris and the Fair Vienne. Fol. 1485. A photographic page from the unique copy in the British Museum. This was in the fifteenth and sixteenth centuries a most popular romance. Caxton translated it into English from a French translation of Pierre de la Sippade, of Marseilles.
54. Jacques Legrand. The Book of Good Manners. Fol. 1487. 3 copies known.

55. *Missale ad usum Sarum*. Paris. 1487. "Exaratum Parisius impensa optimi viri Guillermi Caxton." Printed by William Maynyal and published by Caxton, and has his trade-mark, which here makes its first appearance. It is five years earlier than the Rouen edition of 1492, hitherto considered the first. Unique.
56. *Speculum Vitæ Christi*. Fol. 1487. With woodcuts. There are two editions almost alike. 12 copies known of the two editions. The British Museum has a copy in vellum in splendid condition, and, with the exception of two pages near the end, where the ink has run, it is one of the most perfect specimens of printing that has issued from the Caxton press. The woodcuts are delicate and masterly.
57. *Directorium Sacerdotum, una cum Defensorio ejusdem; item Tractatus qui dicitur Crede mihi*. First edition of the second version, with woodcuts. Fol. 1487. Latin much contracted, containing instructions to priests in the conduct of services. This is a reformed service by Clement Maydestone, a monk of the order of St. Bridget. A photograph from the unique copy in the British Museum. First edition, 1487? 1 copy known; second edition, 1489, 1 copy known.
58. *The Royal Book, or Book for a King*. With woodcuts. Fol. 1488? Translated from the French by Caxton in 1484. 8 known copies.
59. *The Image of Pity*, a quarto leaf. 1489? A woodcut with the image of Christ, &c., and the instruments of the Passion, with the Indulgence at the foot. Unique.
60. *Doctrinal of Sapience*. Fol. 1489. Lent by the Queen. On vellum, and long thought to be the only vellum Caxton extant, till the *Speculum* was purchased by the British Museum. Two woodcuts and printed initials. Translated by Caxton from the French translation of the Latin original. The final chapter is unique, and treats of accidents at mass and their remedies. 10 copies known. Mr. Bryant presented it to the Royal Library, having unwillingly given four guineas for it. "This is curious," says Mr. Blades, "to note in these days, when every leaf of a Caxton represents a bank note."
61. *Commemoratio Lamentationis Beatae Mariæ*. 4to. 1491. Unique. Discovered in 1875 by Mr. Campbell, of the Royal Library, the Hague.
62. *Servitium de Transfiguratione Jhesu Christi*. With woodcuts. 4to. 1491. Facsimile by Mr. G. I. Tupper, from the unique copy in the British Museum. "The only service known to have his imprint."—Mr. Blades.
63. *Christine de Pisan. The Fayts of Arms and of Chivalry*. Fol. "Per Caxton." 1489. Translated by Caxton from the French of Christine de Pisan. She was born in the fourteenth century, and was, perhaps, the most learned woman of her age. Caxton translated it at the instance of Henry VII. 21 copies known.
64. *Statutes of Henry VII*. Fol. 1489? Written in English, and is the earliest known volume of printed statutes. 5 or 6 copies known.
65. *The Governayle of Helthe and the Medicina Stomachi*. 4to. 1489. Facsimile of page 1, taken from Earl Dysart's copy. Translated from the original Latin by some unknown writer. 2 known copies.
66. *The History of the victorious Prince Blanchardin, son of the noble King of Fryse, and of Eglantine, the proud Lady in Love*. Fol. 1489? Unique. An imperfect copy of this romance, which Caxton translated from the French at the instance of the Duchess of Somerset.
67. *The History of the Four Sons of Aymon*. Fol. 1489. A very popular metrical romance, of which a prose edition existed, and the source of the above volume. Unique; imperfect.
68. *The Boke of Eneydos*. Fol. 1490. Translated from a French novel by Caxton. 18 copies known.
69. *The Fifteen Oes*. 4to. With woodcuts. 1491? Fifteen prayers beginning with the letter O, and printed by command of Elizabeth, queen of Henry VII. One copy and a fragment known.
70. *A Book of divers Ghostly Matters*. 4to. 1490. Wyllielmu Caxton. Containing:—"The Seven Points of True Love and Everlasting Wisdom, or Orologium Sapientiae"; "The Twelve Profits of Tribulation"; "The Rule of St. Benet." Caxton's English version is drawn out of the "Orologium," much being omitted. 6 copies known. One woodcut.
71. *Four Sermons*. Second edition. Fol. 1491. These Sermons are not a reprint of those at No. 36, but from the Oxford version. 5 copies known.
72. *The Arte and Craft to know Well to Die*. Fol. 1491. Colophon with date of translation, 15th June, 1490. Translated from a French version, and in the colophon said to be "abredged." 3 copies known.
73. *Ars Moriendi*; that is to say, the Craft for to Die for the Health of Man's Soul. 4to. 1491? Supposed to be translated from the Latin. Not the same work as the above. Unique.
74. *The Chastising of God's Children*. Fol. 1491? The earliest instance of a title-page in England. Printed either by Caxton or Wynken de Worde. 11 copies known.
75. *The Golden Legend*. Second edition. Largest folio. Differs from the first edition. It contains the life of St. Erasmus, not in the first. 5 copies known. The third edition of this work is smaller, and generally accepted as issuing from the press of Wynken de Worde. 9 copies of it are known.

The above list contains all the known works of Caxton brought together in the Exhibition; excluding second and later editions not containing much new matter, and very doubtful works, but including the Missal printed at Paris with Caxton's device.

The question of Caxton's latinity presents a difficult problem. On the one hand we have Mr. Blades's opinion, not to be treated lightly on any Caxton question, that the printer knew Latin well, as he had, as Governor of the English nation, to read Latin treatises; that the Latin books which he printed were so full of contractions that they could only have been undertaken by one well acquainted with the language, and that Caxton claimed to have translated the "Life of Saynt Rocke" from the Latin into English.

Then, on the other hand, we have the prologue to the Eneydos, as given in Mr. Blades's "Life of Caxton," vol. i. p. 188, but altered into modern English, as the extract is long:—

ENEYDOS. (British Museum—Press-mark, Gr. 9723.)

After diverse works made, translated, and achieved, having no work in hand, I sitting in my study where as lay many diverse pamphlets and books, happened that, to my hand came a little book in French, which late was translated out of Latin, by some noble clerk of France, which book is named Eneydos, made in Latin by that noble poet and great clerk Virgil, which book I saw over and read therein, how after the general destruction of the great Troy, Eneas departed bearing his old father, Anchyses, upon his shoulders, his little son Iolus on his hand, his wife with much other people following, and how he shipped and departed with all the history of his adventures that he had, ere he came to the achievement of his conquest of Italy, as all along shall be showed in this present book. In which book I had great pleasure by cause of the fair and honest terms and words in French which I never saw before like, nor none so pleasant nor so well ordered, which book as me seemed should be much requisite to noblemen to see, as well for the eloquence as the histories. How well that many hundred years passed was the said book of Eneydos, with other works, made and learnt daily in schools, specially in Italy and other places, which history the said Virgil made in metre, and when I had advised me in this said book, I deliberated and concluded to translate it into English, and forthwith took a pen and ink and wrote a leaf or two, which I oversaw again, to correct it, and when I saw the fair and strange terms therein, I doubted that it should not please some gentlemen, which late blamed me, saying that in my translations I had overcurious terms which could not be understood of common people, and desired me to use old and homely terms in my translations, and fain would I satisfy every man and so to do, took an old book and read therein, and certainly the English was so rude and broad that I could not well understand it. And also my Lord Abbot of Westminster did so show to me late certain evidences written in old English for to reduce it into our English now used, and certainly it was written in such wise that it was more like to Dutch than English, I could not reduce nor bring it to be understood, and certainly our language now used varyeth far from that which was used and spoken when I was born, for we Englishmen being born under the dominion of the moon, which is never steadfast but ever wavering, waxing one season and waneth and decreaseth another season. And that common English that is spoken in one shire varyeth from another. Insomuch that in my days happened that certain merchants were in a ship in Thames, for to have sailed over the sea into Zeeland, and for lack of wind they tairried at Foreland and went to land for to refresh them, and one of them named Sheffelde, a mercer, came into a house and asked for meat, and specially he asked after "eggys." And the good-

wife answered that she could speak no French, and the merchant was angry, for he also could speak no French, but would have had "egges," and she understood him not. And then at last another said that he would have "eyren." Then the goodwife said that she understood him well. So what should a man in these days now write "egges" or "eyren." Certainly it is hard to please every man by cause of diversity and change of language. For in these days every man that is in any reputation in his country will utter his communications and matters in such manners and terms that few men shall understand them, and some honest and great clerks have been with me and desired me to write the most curious terms that I could find. And thus between plain, rude, and curious, I stand abashed, but in my judgment the common terms that be daily used are lighter to be understood than the old and ancient English. And for as much as this present book is not for a rude, uplandish man to labor therein, nor read it, but only for a clerk or a noble gentleman that feeleth and understandeth in feats of arms, in love, and in noble chivalry, therefor in a mean between both I have reduced and translated this said book into our English, not over rude nor curious, but in such terms as shall be understood by God's grace according to my copy. And if any man will intermit in reading of it and findeth such terms that he cannot understand, let him go read and learn Virgil or the Epistles of Ovid, and there he shall see and understand lightly all if he have a good reader and informer, for this book is not for every rude and uncunning man to see, but to clerks and every gentleman that understand gentleness and science. Then I pray all them that shall read in this little treatise to hold me for excused for the translating of it. For I acknowledge (knowleche) myself ignorant of cunning to enprise on me so high and noble a work, but I pray Master John Skelton, lately created Poet Laureat in the University of Oxford, to oversee and correct this said book, and to address and expound whereas shall be found fault to them that shall require it. For him I know for sufficient to expound and English every difficulty that is therein, for he hath late translated the Epistles of Tully and the book of Diodorus Siculus, and diverse other works, out of Latin into English, not in rude and old language, but in polished and ornate terms craftily, *as he that hath read Virgil, Ovid, Tully, and all the other noble poets and orators, to me unknown.* And also he hath read the nine muses, and understands their musical sciences, and to whom of them each science is appropred. I suppose he hath drunken of Helicon's well. Then I pray him and such other to correct, add, or diminish whereas he or they shall find fault, for I have but followed my copy in French as nigh as me is possible. And if any word be said therein well, I am glad, and if otherwise I submit my said book to their correction, which book I present unto the high born, my becoming, natural, and sovereign lord Arthur, by the grace of God Prince of Wales, Duke of Cornwall, and Earl of Chester, first begotten son and heir unto our most dread natural and sovereign Lord and most Christian king Henry the Seventh, by the grace of God King of England and of France and Lord of Ireland, beseeching his noble grace to receive it in thank of me his most humble subject and servant. And I shall pray unto Almighty God for his prosperous increasing in virtue, wisdom, and humanity, and that he may be equal with the most renowned of all his noble progenitors, and so to live in this present life that after this transitory life he and we all may come to everlasting life in heaven. Amen.

This Eneydos was a translation of a silly French novel, partly based upon the Æneid of Virgil. From the prologue it is evident that Caxton considered it a faithful translation, instead of a romance. His appeal to the poet laureate at first sight looks as if he had engaged Skelton to edit the translation, but as he afterwards associates him with any one capable of correcting it, it is pretty plain that Skelton was not so engaged, but that after having translated, and probably printed the book, he had his misgivings, perhaps received a hint, that all was not right, and so deprecated the criticism

of Master Skelton by fulsome compliments. He certainly had a strong desire to have a reputation for latinity, as scattered through his prologues, he on various occasions prefers his claim, either directly or inferentially; but early printers were not very particular what they put into their prefaces and colophons, nor how they appropriated the prefaces of others,—altering or adding to as suited the occasion. There is a fragment of a translation of Ovid's *Metamorphoses*, supposed to be in Caxton's handwriting, because it ends with "Translated and finished by me, William Caxton." As evidence it is shadowy. He may have translated it from the French, or it may have been translated for him, and it cannot be ranged against his disclaimer in the preface to the *Eneydos*, written, it must be remembered, near the close of his career.

Seventy years after, Gavin Douglas translated the *Æneid*, and savagely attacked Caxton for translating a book from the French, professing to be a translation of Virgil's work, when it had nothing to do with it, and had no more resemblance to it than the devil to St. Austin. What Douglas wrote was:—

"Thoch Wylliaume Caxtoun had no compation of Virgill in that buk he preyt in prois [prose]:—

Clepaud et Virgill in Eneados,
Quhilk that he sayes of Frensch he did translait.
 It has nothing ado thewith, God wate,
 Nor na mare like than the Deivil and Sanct Austin.
 Have he na thank tharfore, but lois his pyne;
 So schamefully the storie did peruerte,
 I reid his work with harmes at my hert,
 That sic ane buk, but sentence or ingyne,
 Suld be intitult eftis the poete diuine."

The translators from the Latin of not a few of Caxton's books are well known; amongst others, Cicero's "*De Amicitia*" was translated by Laurence de Premierfait into French; the book of "*Fayttes of Arms and of Chyvalrye*" was translated into French by Christine of Pisa; the "*Speculum Vitæ Christi*," written in Latin by the learned Bonaventure in the fifteenth century, and translated into French by Jean de Gallopes. Examples might be multiplied.

But Caxton's great reputation will not suffer much if it should prove that he was not a classical scholar. His perfect knowledge of English and various Continental languages, and his extensive reading, rendered him the chosen companion of the most distinguished literary men of his age. His love for the poetry of life, as evinced

in deeds of chivalry, of heroic action, or of pious meditation, coloured the whole of his career, and found an outlet in his printed works. As Caxton did so much in settling the English language, a complete vocabulary of his words is a desideratum yet to be supplied.

When Caxton parted company with Colard Mansion, and set up his press at the Red Pale, in the Almonry of Westminster Abbey, we have no accurate knowledge; but it is presumed that his migration occurred in 1476, and that the first book he printed in England was the "Dictes and Sayings of the Philosophers." It was originally written in Latin by an unknown author, and translated into French by the Provost of Paris, Guillaume de Tignonville, in 1410. Earl Rivers translated it into English, and handed it Caxton to print, with a request that he would oversee it, and alter and amend where necessary.

Although he at first refused to alter Lord Rivers's translation, he afterwards found that he had omitted to insert the sarcasms of Socrates against women, and then he printed them at the end of his book, rallying his lordship for his excess of gallantry, which he presumes led to the omission. Two explanations have been offered for this addition—one, that it was done jocularly; the other, that some domestic squabble had excited his spleen. He concludes the work with:—

* Here endeth the book named the Dictes and Sayings of the Philosophers, enprinted by me, William Caxton, at Westminster, the year of our Lord mccccclxxvij., which book is late translated out of French into English by the noble and puissant Lord Anthony Earl of Rivers, Lord of Scales, and of the Isle of Wight, defender and director of the siege Apostolic, for our holy father the Pope in this realm of England, and Governor of my Lord Prince of Wales.

And it is so that at such time as he had accomplished this said work, it liked him to send it to me in certain quires to oversee: which forthwith I saw, and found therein many great, notable, and wise sayings of the Philosophers, according to the books made in French, which I had oft afore read; but certainly I had seen none in English till that time. And so afterwards I came unto my said lord, and told him how I had read and seen his book, and that he had done a meritorious deed in the labour of the translation thereof into our English tongue, wherein he had deserved a singular laud and thank, &c. Then my said lord desired me to oversee it; and whereas I should find fault, to correct it. Wherein I answered unto his lordship, that I could not amend it; but if I should so presume I might apaire [impair] it; for it was right well and cunningly made and translated into right good and fair English. Notwithstanding, he willed me to oversee it, and showed me divers things which as [to] him seemed might be left out, as divers letters, missives sent from Alexander to Darius and Aristotle, and each to [one] other, which letters were little appertaining unto the Dictes and Sayings aforesaid, forasmuch as they specify of other matters. And also desired me, that

* For the convenience of the reader, this epilogue, as others have been, is spelt and punctuated according to the modern method of printing, retaining, however, some of the most characteristic archaic phrases and words.

done, to put the said book in enprint. And thus obeying his request and commandments, I have put me in devoir to oversee this his said book, and beholden as nigh as I could how it accordeth with the original, being in French; and I find nothing discordant therein, save only in the Dictes and Sayings of Socrates. Wherein I find that my said lord hath left out certain and divers conclusions touching women, whereof I marvelled that my said lord hath not writ on them, nor what hath moved him so to do, nor what cause he had at that time. But I suppose that some fair lady hath desired him to leave it out of his book; or else he was amorous on some noble lady, for whose love he would not set it in his book; or else for the very affection, love, and goodwill that he hath unto all ladies and gentlewomen, he thought that Socrates spared the sooth [truth], and spoke of women more than truth; which I cannot think that so true a man, and so noble a philosopher as Socrates was, should write otherwise than truth. For, if he had made fault in writing of women, he ought not nor should not be believed in his other Dictes and Sayings. But I perceive that my said lord knoweth verily that such faults be not had nor found in the women born and dwelling in these parts, nor regions of the world. Socrates was a Greek, born in a far country from hence, which country is all of other conditions than this is, and men and women of other nature than they be here in this country. For I wote [know] well of whatsoever condition women be in Greece, the women of this country be right good, wise, pleasant, humble, discreet, sober, chaste, obedient to their husbands, true, secret, steadfast, ever busy, and never idle, attemperate [temperate] in speaking, and virtuous in all their works, or at least should be so. For which causes so evident, my said lord, as I suppose, thought it was not of necessity to set in his book the sayings of his author Socrates touching women. But forasmuch as I had commandment of my said lord to correct and amend whereas I should find faults, and other find I none save that he hath left out these Dictes and Sayings of the women of Greece. Therefore, in accomplishing his commandment, forasmuch as I am not in certain whether it was in my lord's copy or not, or else peradventure that the wind had blown over the leaf at the time of [the] translation of his book, I purpose to write those same sayings of that Greek Socrates, which wrote of those women of Greece, and nothing of them of this *royaume*, whom I suppose he never knew. For, if he had, I dare plainly say that he would have reserved them in especial [specially] in his said Dictes, always not presuming to put and set them in my said lord's book, but in the end apart, in the rehearsal of the works; humbly requiring all them that shall read this little rehearsal, that if they find any fault, to *arette* [impute] it to Socrates and not to me, which writeth as here after followeth.

Socrates said, that women be the apparailles [provisions] to catch men, but they take none but them that will be poor, or else them that know them not. And he said that there is none so great emheshment [impediment, hinderance] unto a man as ignorance and women. And he saw a woman that bare fire, of whom he said that the hotter bare the colder. And he saw a woman sick, of whom he said that the evil resteth and dwelleth with the evil. And he saw a woman brought to justice, and many other women followed her weeping, of whom he said the evil be sorry and angry because the evil shall perish. And he saw a young maid that learned to write, of whom he said, that men multiplied evil upon evil. And said that the ignorance of a man is known in three things, that is to wit, when he hath no thought to use reason, when he cannot refrain his covetises [covetousness], and when he is governed by the counsel of women, in that he knoweth they know not. And he said unto his disciples, Will ye that I shall enseigne [instruct] and teach you how you shall more escape from all evil? and they answered, Yea. And then he said to them, For whatsoever thing that it be, keep you and be well aware [wary] that ye obey not to women; who answered to him again, And what sayest thou by our good mothers and of our sisters? He said to them, Suffice you with that I have said to you, for all be semblable [alike] in malice. And he said, Whosomever will acquire and get science, let him never put him in the governance of a woman. And he saw a woman that made her fresh and gay, to whom he said, Thou resemblest the fire, for the more wood is laid to the fire, the more will it burn and the greater is the heat. And on a time one asked him what him seemed of women? He answered, that the women resemble unto a tree called *Edelfla*, which is the fairest tree to behold and see that may be, but within it is full of venom. And they said to him and demanded wherefore he blamed so

women, and that he himself had not come into this world, nor none other men also, without them. He answered, The woman is like unto a tree called *Chasseygnat*, on which tree there be many things sharp and pricking, which hurt and prick them that approach unto it; and yet, nevertheless, the same tree bringeth forth good dates and sweet. And they demanded him why he fled from the women? And he answered, Forasmuch as I see them flee and eschew the good, and commonly do evil. And a woman said to him, Wilt thou have any other woman than me? And he answered her, Art not thou ashamed to offer thyself to him that demandeth nor desireth thee not?

So these be the Dictes and Sayings of the philosopher Socrates, which he wrote in his book; and certainly he wrote no worse than afore is rehearsed: and forasmuch as it is accordant that his Dictes and Sayings should be had as well as others, therefore I have set it in the end of this book; and also some persons peradventure that have read this book in French would have arette [imputed] a great default in me that I had not do my devoir [duty] in visiting and overseeing my lord's book according to his desire. And some other also happily might have supposed that Socrates had written much more ill of women than hereafore is specified; wherefore in satisfying of all parties, and also for excuse of the said Socrates, I have set these said Dictes and Sayings apart in the end of this book, to the intent that if my said lord, or any other person whatsoever he or she be that shall read or hear it, that if they be not well pleased with all, that they with a pen erase it out, or else rend the leaf out of the book. Humbly requiring and beseeching my said lord to take no displeasure on me so presuming, but to pardon whereas he shall find fault; and that it please him to take the labour of the emprinting in gree [agreement] and thank, which gladly have done my diligence in the accomplishing of his desire and commandment; in which I am bounden so to do for the good reward that I have received of his said lordship, whom I beseech Almighty God to increase and continue in his virtuous disposition in this world, and after this life to live everlastingly in heaven. Amen.

Et sic est finis.

Thus endeth this book of the Dictes and notable Wise Sayings of the Philosophers, late translated and drawn out of the French into our English tongue by my aforesaid lord the Earl Rivers and Lord Scales, and by his commandment set in form and imprinted in this manner as you may here in this book see; which was finished the xviii. day of the month of November, and the seventeenth year of the reign of King Edward the Fourth.*

Six years after this book was printed, viz. on the 13th of June, 1483, this accomplished and virtuous nobleman, Earl Rivers, was murdered at Pomfret, by order of the bloody Duke of Gloucester, who paved his way to the throne as Richard the Third, by crimes at which humanity shudders. That the Earl not only studied but acted out the Dictes and Sayings of the Philosophers, is evident from the ballad which he composed whilst at Pomfret, surely awaiting death. It is given in Percy's Reliques.

Sumwhat musyng, And more mornyng
In remembring The unстыdfastnes,
This world being Of such whelyng,
Me contrarieing, What may I guess?
I fere dowlles, Remediles,
Is now to sese My wofull chaunce.
[For unkyndness, Withouten less,
And no redress, Me doth avaunce,

* This colophon is only found in one copy of the first edition, that in Lord Spencer's Library, but is repeated in the second and third editions.

With displeasaunce, To my grevaunce,
 And no suraunce Of remedy :]
 Lo in this traunce, Now in substaunce,
 Such is my dawnce, Wyllyng to dye.
 Me thynkys truly, Bowndyn am I,
 And that gretly, To be content ;
 Seying playnly, Fortune doth wry
 All contrary From myn entent.
 My lyff was lent Me to on intent,
 Hytt is ny spent. Welcome fortune !
 But I ne went Thus to be shent,
 But sho hit ment ; such is hur won.

We have no record of the deaths of Caxton's father and mother, but we have under his hand that they were dead in 1485 : in the epilogue to "The Lyf of Charles the Great," which is stated to be "Fynysshed in the yere of our Lord MCCCCLXXXV." And in the prologue, after describing his motives for translating and printing his *Life of Charlemagne*, he goes on—

Beseeching all them that shall find fault in the same to correct and amend it, and also to pardon me of the rude and simple reducing ; and though so be there no gay terms, nor subtle nor new eloquence, yet I hope that it shall be understood ; and to that intent I have specially reduced it after the simple cunning that God hath lent to me, whereof I humbly and with all my heart thank Him, and also am bounden to pray for my father's and mother's souls, that in my youth set me to school, by which, by the sufferance of God, I get my living I hope truly, and that I may so do and continue, I beseech Him to grant me of His grace, and so to labour and occupy myself virtuously, that I may come out of debt and deadly sin, that after this life I may come to His bliss in heaven. Amen.

Caxton used a device, which is seen on the outside of this reproduction. Between the initials W. C. will be noticed the numerals 7 and 4 entwined. What he meant by it has been the subject of much speculation. It appears first in the *Sarum Missal*, and afterwards in ten of his undoubted books. The watermarks, copied from Dibdin's edition of Ames, will be found in the Appendix, and may be compared with some recently traced from a copy of the *Golden Legend*, first edition, in the Manchester Free Library.

To return to Caxton's life. After the production of numerous known works, and not a few that are lost, he began to feel that his end was approaching, and as a rightful termination of a life of honourable industry and consistent piety, he commenced the translation out of French into English of the *Lives of the Fathers*. He finished it the last day of his life, so say his biographers, on the authority of Wynken de Worde, his pupil

and successor,—worthy ending of a worthy man. The exact date of his death is still a matter of controversy, but it seems established that it was between 1490-92.

The parish register of St. Margaret's for 1490-92 has this entry:—

Item atte Bureyng of William Caxton, for iiij torches vj^s viij^d
 Item for the belle atte the same bureyng vj^d

We do not know much of Caxton's pecuniary circumstances ; but as he on several occasions speaks of his parents having, by educating him, given him his living, we may presume that he was not unprosperous ; but selling books must then have been a precarious business.

The only other notices of Caxton that have been discovered are contained in various registers and account-books, and from these we learn that whilst residing at Bruges in 1469, he was considered of sufficient importance to receive a gift of wine ; that in the same year that he was admitted to the livery of the Mercers' Company, he was fined 3s. 4d. for failing to attend the riding of the Mayor of London, Geoffrey Felding ; that, in 1450, he was deemed wealthy enough to be accepted as surety for a merchant of the Staple of Calais for the sum of £110 ; that, whilst Governor, he had some disputes with the Mercers' Company ; and that, on his settlement in Westminster, he took an active part in parish business, and was appointed auditor of parish accounts.

The political state of England under Edward the Fourth and Richard the Third must have been altogether unfavourable to the arts of peace: one after another his noble patrons were murdered, and his business must certainly have been seriously interrupted, as he himself desired to confine the sale of some of his books to the noble and worthy. Although printed books were reduced to one-fifth of the cost of manuscripts, they were still out of the range of all but the wealthy. A manuscript copy of the Bible just before the invention of printing could not be bought for less than £30, which represents £300 of our present money, and in those days would represent a peasant's entire wages for fifteen years. Paper was then costly ; entirely manufactured abroad, and that used by Caxton was of a fine quality, resembling in appearance the thin vellum used by the transcribers.

Of the woodcuts used by Caxton we have no history ; he probably at first obtained them from Germany and France, and

afterwards employed English cutters to copy them. They vary much in quality,—some as rude as those in the “*Biblia Pauperum*.”

Caxton never printed the Bible, a matter which he must have deeply pondered over ; but as he was an eminently prudent man, he shrank from quarrels with the Court and the Church. He had, in his 'prentice days, seen Sir Richard Wych, Vicar of Hermetsworth, burnt at the stake on Tower Hill for heresy, after being degraded of his priesthood at St. Paul's. About the same time he would witness Eleanor Chobham, the wife of Duke Humphrey, walking barefooted and bareheaded through the streets of London robed in a white sheet, and carrying a taper, to be deposited on the high altar of St. Paul's. Her crime was sorcery, and three times the penance was repeated. When his noble friends and literary associates were murdered, deeply as he must have felt, no passage escapes him. Rome was keenly watching the attitude of England, the Commons were determined to put a stop to the invasions of foreign priests, who were absorbing ecclesiastical revenues and honours, and the successive popes were determined to enrich their creatures and to stamp out heresy. The Council of Constance in 1415 had condemned forty-five articles maintained by Wickliffe, rightly called the “Morning Star of the Reformation,” as heretical, false, and erroneous ; his bones were ordered to be dug up and cast on a dunghill, burnt, and cast on the waters. This was during the papacy of John XXIII., but was not carried out till the reign of his successor, Martin V., in 1428. His Bible was condemned, and the production of it would have exposed the printer to heavy punishment. Caxton could not tell, in reverting to earlier manuscripts, how far he was treading on forbidden ground ; nor till the court of England was in open defiance of the Pope, could this be done in safety—and so he printed no Bible.

To those who read of Earl Spencer walking out of an auction-room with two Caxtons under his arm, “*The Festial*” and “*Chastising of God's Children*,” for which he had given £240, and Mr. Ridgway bidding for the Duke of Devonshire 1,000 guineas for the “*History of Troy*,” the following prices of Caxtons will be interesting. Dibdin, in his “*Bibliomania*,” describes Mr. Richard Smith's library as containing the largest known collection of Caxtons at that period. Smith died in 1675, and the sale was probably in that year. The prices were as follows :—

Game of Chess ; it being in Mr. Smith's opinion one of the first books which ever were printed in England (with his observations on the several editions of the same MS.) 1474	£0 13 2
History of Jason (in very old English). 1473.....	0 5 1
Chronicles of England. 1480	0 3 6
Godfrey of Boulogne (being King Edward IV.'s own book). 1481..... (Purchased by the famous Earl of Peterborough.)	0 18 2
Mirror of the World (in very old English). 1480	0 5 0
Knight of the Tower. 1483	0 5 1
Cato Magnus. 1483	0 4 2
Pilgrimage of the Soul. 1483 } Chastising of God's Children. } In one volume (all in very old English). £0 5 2 The Rule of St. Benet	
Book of Good Manners. 1487	0 2 2
Eneydos. 1490	0 3 0
Sum total for 12 volumes!	<u>£3 4 6</u>

Considering the increased value of money, these prices are less than Caxton's books fetched at the time of his death. The churchwardens had a set-off against funeral expenses of 6s. 8d. for a copy of the "Golden Legend." It will not be without interest that we follow Caxton prices to modern times.

At James West's sale in 1773 the following prices were obtained:—

Speculum Vite Christi	£9 9 0
The Prouffitable Boke for Mannes Soul	5 0 0
Cordyal	14 0 0
The Pylgremage of the Sowle	8 17 6
Ryal	10 0 0
Arte and Crafte to know well to Dye.....	5 2 6
Chaucer's Works (1st edition).....	47 15 0
" " Troilus and Criseyde	10 10 0
" " Booke of Fame.....	4 5 0
Booke of the Ordre of Chyvalrye	5 5 0
(A fine copy bound in Russia.)	
Jason	4 4 0
The Boke of Fayttes of Armes	10 10 0
Hystorye of the Knyght Paris	14 0 0

At Serjeant Fleetwood's sale in 1774 the following prices were recorded:—

The Boke of Tully on Old Age.....	£8 8 0
Cathon	5 0 0
Doctrinal of Sapyence.....	6 6 0
Cordyal	6 12 6

At Mr. John Ratcliffe's sale in 1776 nearly fifty Caxtons were sold, and the following prices were recorded:—

Chronicles of England.....	£4 5 0
Doctrinal of Sapience	8 8 0

Cathon	£5 5 0
Tullius de Senectute	14 0 0
Game of Chess.....	16 0 0
Jason	5 10 0
Polycronicon.....	5 15 6
Golden Legend.....	9 15 0

In 1786 at Mark Cephass Tutet's sale, the Caxtons sold for—

The Arte and Crafte to knowe well to dye, 1490.....	£2 2 0
Polycronicon	4 12 0
The Recuyell	21 0 0

At Mr. John Brand's sale in 1807 was seen the dawn of the Bibliomania, which was to culminate at the Duke of Roxburghe's in 1812.

At Brand's sale "The Knyght of the Toure," a fine and perfect specimen, realized £111. 16s.

Bookworms and bibliomaniacs were roused to the highest excitement when the Roxburghe sale was announced, which was to last forty-two days. The first day's sale realized between £5,000 and £6,000, more than the Duke had given for the whole library. The *Morning Chronicle* of May 24, 1812, has the following article:—

At no time did the *Bibliomania* rage with more violence than at present. At the Duke of Roxburghe's sale, Tuesday last, a collection of twopenny portraits of criminals and other remarkable characters, chiefly of persons tried at the Old Bailey, sold for £94. 10s. At a subsequent day's sale of the above library, a collection of old *halfpenny Ballads and Garlands*, pasted in three volumes, sold for £477. 15s., and a set of *Sessions papers*, from 1690 to 1803, sold for £378.

Then came the celebrated fight for the Venetian Boccaccio, printed by Christopher Valdarfer in 1471, which was knocked down to the Marquis of Blandford for £2,260, the largest price ever given for a book. The marquis afterwards stated that he was prepared to give £5,000 rather than miss it. This volume, in 1740, was bought by a member of the Roxburghe family for £100, and was then considered enormously dear. The marquis started the contest with a bid of 5 guineas; the second bid by the Earl Spencer was £100, and then the result ensued, and Dibdin says: "The price electrified the bystanders and astounded the public." The marquis, it appeared, already possessed a copy, short of five leaves, so that £2,260 really represented the value of those five leaves.

The Caxtons realized the following sums:—

The Mirrour of the World, purchaser the Duke of Devonshire—

(The Duke of Roxburghe gave £9. 9s.)	£351 15 0
Gower's Confessio Amantis. Duke of Devonshire.....	336 0 0
Fayt of Armes and Chyvalrye, 1479. Duke of Devonshire.....	336 0 0
The Recuyell of the Historyes of Troy. Duke of Devonshire	1,060 10 0

(This copy was in fine condition, except that it wanted the last leaf. It had belonged to the Queen of Edward IV.)

Le Recueil des Histoires de Troye. Earl Spencer.....	116 11 0
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(Earl Spencer had purchased, just before, another copy of this work for £200, the owner having only given £14. 3s. 6d. at Steven's sale. This copy wanted the first leaf.)

Soon after occurred the sale of Stanesby Alchorne, of the Mint.

memorable for the number of its incunabula, rather than for its size. The Caxtons were sold at the following prices :—

The Game and Playe of the Chesse, imperfect. Purchased by Longman & Co.....	£54	12	0
The Book named Cordyale. His Majesty's Library	127	1	0
The Chronicles of England. The Duke of Devonshire	63	0	0
The Booke called Cathon. Mr. Singer.....	51	9	0
The Doctrinal of Sapyence. The Duke of Devonshire	78	15	0
Faytes of Armes and of Chyvalrye, 1489. Longman & Co.	60	18	0
The Golden Legend, 1493. The Duke of Devonshire	82	19	0
The Boke of Consolacion of Philosophy. Mr. Singer	53	11	0
The Chastysing of Goddes Chyldren. Longman & Co.	94	10	0

In the summer of 1813 the Merly sale took place, and the Caxtons fetched high prices.

Book of divers Ghostly matters. Lord Spencer	£194	5	0
Gower's Confessio. Marquis of Blandford	315	0	0
Tully on Old Age. do	210	0	0
(Both of these works were in splendid condition.)			
Dictes and Sayings of the Philosophers. Mr. Booth	262	10	0
Game of Chess. 2nd ed. Duke of Devonshire.....	173	5	0

In 1814 the celebrated library of John Towneley was sold, and the Bibliomania showed no signs of decay.

The Book named Cordyal. Caxton 1480. Purchased by Longman & Co.....	£94	10	0
Chaucer's Troylus and Creside. A fine copy, but wanting one leaf. Mr. Triphook	252	0	0
The Dictes and Sayenges. 1st ed., 1477. Duke of Devonshire	189	0	0
Doctrinal of Sapyence, wanting four leaves. do.	63	0	0
Fayttes of Armes and Chyvalrye. Fine copy, two leaves supplied (pen work). Longman & Co.....	136	10	0
The Golden Legend, imperfect. Mr. Hutton	35	0	0
Polycronicon, wanting first and two other leaves. Messrs. Arch	40	19	0
The Lyf of St. Katherin of Senis. Duke of Devonshire	231	0	0

In 1815 Mr. J. Edwards's books were sold, and the Caxtons fetched the following prices under Evans's hammer :—

History of Troy, imperfect. Longman & Co.....	£43	1	0
*Cronycles of Englonde, wanting six leaves, of which five were supplied by manuscript. Mr. Hutton	17	17	0
*Doctrinal of Sapyence, wanting six leaves. Mr. Hutton	8	12	0

The sale of Mr. John Lloyd, of Wygfair, in Denbighshire, took place in 1816, and the Caxtons sold thus :—

Lyf of our Ladye. Mr. Triphook	£36	15	0
Recuyelle of the Historyes of Troy. Mr. G. Hibbert	126	0	0
Dictes and Sayinges. Triphook	22	1	0
The Lyf of Kinge Arthur. Lord Spencer	320	0	0

* Devonshire duplicates, same year and same auctioneer.

The last important sale containing Caxtons was the Rev. Thomas Corser's. The first portion contained six of our printer, which were sold by Sotheby, Wilkinson, & Hodge, for £1,096, viz. :—

Dictes and Sayenges of the Philosophers, by many believed to be the first book printed in England, wanting three leaves	£110	0	0
Cicero on Old Age, being a portion of the volume which should contain the treatises Cato and Lælius	96	0	0
(This same copy sold at Mr. Jolley's sale for £30.)			
The Knyght of the Toure, purchased at White Knight's sale, small folio, black letter, splendidly bound in dark green morocco, blue morocco lining, covered with gold tooling. Perfect copies are of extraordinary rarity, and only three others besides this one are mentioned by Blades; two are in the British Museum, and the third in Lord Spencer's collection. It realized at White Knight's sale £85. 1s., and now fetched.....	560	0	0
Lydgate's Lyf of Oure Ladye, wanting nine leaves, namely three at the beginning and six at the end. This book only fetched £49 in the previous sale. It has the autograph of R. Frimer	113	0	0
Speculum Vite Chrysti, woodcuts, wanting two leaves, viz. signatures P 6 and S 7, bound by Kalthœber, in blue morocco, and broad borders of gold, sold at Sir Francis Freeling's sale for £25. 10s. now	67	0	0
Boke of the Fayte of Armes, quite complete, but title inlaid	250	0	0

One work of Wynken de Worde's books, purchased at a Manchester bookseller's shop for 5s., was resold several times the same day, the last price being given by Mr. Corser, £14, realized at his sale £60.

An eminent firm of booksellers in London are now offering the Polycronicon, thus :—

CAXTON.—Higden (Ranulph Monke of Chestre)

Polycronicon, Englished by John de Trevisa. Colophon: And here I make an ende of this lptel Werke as nygh as I can fynde after the forme of the Werk to fore made by Ranulph monk of Chestre. If I could have founden moo storpes I haue shortly sette them in this book to thentente that such thynges as haue ben done syth the deth or ende of the sayd boke of polycronicon shold be had in remembraunce and not putte in oblypoun ne forgetyng. . . Ended the second day Juyll the xxii yere of the regne of kynge Edward the fourth & of the Incarnacion of oure lord a thousand four honderd foure score and tweyne [1482]. Fynysshed per Caxton. Small folio, brown morocco super extra, gilt edges, by Bedford, 210l.

Lord Charlemont's copy of this splendid example of Caxton's press sold for £477. 10s., though wanting two leaves, and the Perkins copy for £365. The present is in fine sound condition, with a few leaves in admirable facsimile. None of Caxton's books have excited more interest and research than the "Polycronicon." It appears to have had its origin with Roger, Monk of St. Werberg, in Chester, who, about the beginning of the 14th century, made an extensive compilation in Latin from several of the old chronicles, &c., then in existence. Ralph Higden, of the same monastery, who died before 1360, amplified this compilation, entitling his work "Polycronicon"; and this, judging from the numerous copies still extant in MS., had a very extended popularity. In 1387, Trevisa, Chaplain to the Earl of Berkeley, translated the Latin of Higden into English prose. Nearly a century later, Caxton revised the antiquated text of Trevisa, which, together with the continuation of the history to the year 1460, was finished on July 2nd, 1482, and printed soon after. Caxton entitled his continuation "Liber ultimus," and it is most interesting as being the only original work of any magnitude from his pen.



THE retrospect of the literary position of England at the close of the 15th century is by no means flattering to our national vanity. Four printing establishments existed, viz., those of Westminster, the City of London, Oxford, and St. Albans. Of the works produced by them about 150 are now known, — Caxton's press about 99 ; Rood & Hunte's,

at Oxford, 17 ; the Schoolmaster's, at St. Albans, 8 ; Lettou & Machlinia's, in the City of London, 20. At and before this period about 160 Continental presses were at work supplying the scholars of Europe with thousands of editions of the classics. England contributed little or nothing to the common stock, and it is a significant fact that one-fourth of all Caxton's works was composed of service books and materials for sermons for the clergy.

The Caxton Celebration has given such a stimulus to antiquarian research, that the following list of printers' names, localities of their presses, and dates of their commencement, will be open to correction, but it is, to the best of our ability, an exhaustive one, and may be accepted as substantially correct. It represents, at any rate, the mass of the printing capacity of Europe up to the period of Caxton's death.*

1450.	Mentz	Gutenberg and Fust.
1460.	Bamberg	Albert Pfister.
"	Strasburg	John Mentelin.
1462-5 ?	Subiaco	Conrad Sweynheym and Arnold Pannartz.
"	Cologne	Ulrich Zell.
1467.	Rome	Conrad Sweynheym and Arnold Pannartz.
"	Elfield	Henry and Nicholas Bechtermünze.
1468.	Augsburg	Gunther Zainer.
1469.	Venice	John de Spira.
1469-70.	Milan	Philip de Lavagna (Ant. Zarot).
"	Paris	Ulrich Gering, Martin Crantz, and Michael Friburger.
1470.	Nuremberg	John Sensenschmidt and Henry Keffer.
"	Foligno	Æmilianus de Orfinis and John Numeister.

* Where there is much conflict of opinion, the dates given in the Caxton Catalogue have been preferred.

1470.	Trevi	Johannes Reynardi.
"	Verona	Johannes Veronensis.
"	Munster in Aërgau ...	Helias Helye, or de Louffen.
1470-71.	Savigliano	Christopher de Beggiano.
1471.	Spire	Peter Drach.
"	Treviso	Girardus de Lisa.
"	Bologna	Balthazar Azzoguidi.
"	Ferrara	Andreas Gallus, or Belfort.
"	Naples	Sixtus Riessinger.
"	Pavia	Anthonijs de Carchano.
"	Florence	Bernard and Dominic Cennini.
1471-4.	Utrecht	Nic. Ketelaer and Ghirardus de Leempt.
1472.	Cremona	Dionysius de Paravesino and Stephen de Merlins.
"	Esslingen	Conrad Fyner.
"	Fivizzano	Jacobus Baptista (a priest) and Alexander.
"	Padua	Barthol. de Valdezochio and M. de Septem Arboribus.
"	Mantua	Petrus Adam de Michælibus.
"	Mons Regalis (? Mondovi)	Antonijs Mathiæ and Balthassar Corderius.
"	Jesi	Fredericus Veronensis.
"	Parma	Andreas de Portiglia.
1473.	Messina	Henricus Alding.
"	Brescia	Thomas Ferrandus.
"	Buda	Andreas Hess.
"	Laugingen	Printer unknown.
"	Mersburg	Lucas Brandis.
"	Alost	Theodoric, or Thierry, Martens, and John of Westphalia.
"	Lyons	Bartholomeus Buyer and Guillaume Leroy.
"	St. Orso, nr. Vicenza, } and Vicenza	John de Rheno and Leonard Achates.
"	Ulm	John Zainer.
1474.	Turin	Johannes Fabri and Johanninus de Petro.
"	Valentia	Lambert Palomar, or Palmart, and Alphonso Fernandez de Cordoya.
"	Como	Ambrosius de Orcho and Dionysius de Paravesino.
"	Genoa	Mattheus Morayus and Michael de Monaco.
"	Savona	Fratr Bonus Johannes.
"	Basle	Berthold Rot and Bernard Richel.
"	Vallis Sanctæ Mariæ } (Marienthal)	Monast. Fratrum Vitæ Communis.*
"	Louvain	Johannes de Westphalia.
1475.	Blaubeuern	Conradus Manz.
"	Bruges	Colard Mansion.
"	Burgdorf	(? Lucas Brandis).
"	Cagli	Robertus de Fano and Bernardinus de Bergamo.
"	Caselle	Johannes Fabri, or Lefebvre.
"	Lubec	Lucas Brandis de Schass.
"	Modena	Johannes Vurster de Campedonia.
"	Perugia	(? Heinrich Clayn).
"	Pilsen	Name of Printer unknown.
"	Placenza	Johannes Petrus de Ferratis.
"	Reggio	Abraham ben Garton ben Isaac.

* This order was founded by Gerard the Great, with the approbation of Pope Gregory XI., under the rule of St. Augustine. Before the discovery of printing, writing and the transcribing of MSS. formed one of the principal sources of their income, and when printing deprived them of this, they soon adopted the new art in many of their convents.

1475.	Saragossa	Matthæus Flandria (? or Vendrell).
1475-6.	Trient	Albertus Kune de Duderstadt, or Hermannus Schindeleyp.
1476.	Angers	Joannes de Turre and Jo. de Morelli.
"	Antwerp.....	Theodoric Martens.
"	Brussels	Monast. Fratrum Vitæ Communis.
"	Polliano	Felix Antiquarius and Innocens Ziletus.
"	Rostock	Monast. Fratrum Vitæ Communis.
"	Seville	(? Juan de Léon), Anton Martinez, Bartholomeus Segura, and Alphonso del Puerto.
"	Toulouse	(Johan Parix de Alemania).
"	? Utina	Gabriel Petri.
1477.	Ascoli.....	Gulielmus de Linis de Alamania.
"	Delft	Jacob Jacobs Soen.
"	Deventer	Richard Paffroet.
"	Gouda	Gerard de Leeu.
"	Lucca	Bartholomeus de Civitali.
"	Palermo	Andreas de Wormatia.
"	Reichenstein	Name of Printer not known.
1477-8.	Barcelona	Nicholas Spindeler and Petrus Bru, or Bruno.
1478.	Chablis	Pierre le Rouge.
"	Colle	Johannes Allemanus de Medemblick.
"	Cozenza	Octavianus Salamonius de Manfredoniâ.
"	(? 1470). Eichstadt	Michel and George Reyser.
"	Geneva	Adam Steynschauer.
"	S. Maartensdyk	Peter Werrecoren.
"	Oxford	Theodoric Rood.
"	Prague	Name of Printer not known.
"	Schlussenried	Printed in the Monastery.
"	Utrecht	John Veldener.
"	Vienne	Johannes Solidi.
1479.	Lérída	Henricus Botel de Saxonia.
"	Nimeguen	Gerard Leempt.
"	Pignerol	Jacobus de Rubeis.
"	Poitiers	Printed in the Monastery.
"	Saluces	Johannes Fabri.
"	(?) Segorbe	Name of Printer not known.
"	Toscolano	Gabriel Petri Trivixiani.
"	Wurtzburg	Stephen Dold, Ieorio Ryser, and John Bekenhub (or Mentzer).
"	Zwoll	(? Johannes de Vollenhoe), ? Petrus van Os de Breda.
1480.	Caen	Jacobus Durandus and Egidus qui joue.
"	(1483) Culemburg	John Veldener.
"	Friuli	Girardus de Lysa.
"	Hasselt	P. B., or Pereq. Bermentlo.
"	Leipsick.....	(Conrad Kacheloven and Melchior Lotter), Marc Brandt, or Brandis.
"	London	John Lettou.
"	"	John Lettou and William Machlinia.
"	Oudenarde.....	Arnoldus Cæsaris.
"	Nonantola	Georgius and Antonius de Mischinis fratres.
"	St. Albans	The Schoolmaster.
1481.	Aurach	Conrad Fyner.
"	Casal di S. Vaso	Gulielmus de Canepa-Nova, &c.
"	Passau	Conrad Stahel, Benedictus Mayer, and Johannes Alacraw.
"	Rougemont	Wurceburg de Vach.

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|-------|------------------------------------|--|
| 1481. | Salamanca | Arnaldus Guillen de Brocar and Juan de Brocar. |
| | „ (? 1484). Urbino | Henricus de Colonia. |
| 1482. | Aquila | Adam Rotwil. |
| | „ Erfurt..... | Paulus Wider de Hornbach. |
| | „ Memmingen | Albertus Kune de Duderstadt. |
| | „ Promentour | Loys Guerin, or Cruse. |
| | „ Reutlingen | Johannes Othmar. |
| | „ Vienna | (John Winterburg). |
| | „ Zamora | Antonio de Centenera. |
| 1483. | Culemburg | John Veldener. |
| | „ Gerona | (Matthew Vendrell). |
| | „ Ghent..... | Arnoldus Cæsar. |
| | „ Haarlem | Jacob Bellaert. |
| | „ Leyden | (Henricus Henrici). |
| | „ Magdeburg | Albertus Ravenstein and Joachim Westval. |
| | „ Pisa | Lorenzo and Agnolo Fiorentini. |
| | „ Stockholm | Johannes Snell. |
| | „ Troyes | (Pierre le Rouge), Guillaume le Rouge. |
| 1484. | Bois-le-Duc | Gerard Leempt. |
| | „ Chambery | (Antoine Neyret). |
| | „ Loudeac..... | Jehan Cres, or Crez. |
| | „ Novi | Nicolaus Girardenghus. |
| | „ Rennes | Pierre Bellesculée et Josses. |
| | „ Sienna | Henricus de Cologne. |
| | „ Soncino | Joshua Solomon ben Israel Nathan. |
| | „ Winterberg | Johan Alacraw. |
| 1485. | Burgos | Fredericus de Basileâ. |
| | „ Heidelberg | ? Henry Knoblocher, or Fred. Misch. |
| | „ Pescia..... | Francesco Cenni. |
| | „ Ratisbon..... | John Sensenschmidt and Joh. Beckenhab. |
| | „ Soria | ? Eliezer ben Alanta. |
| | „ Vercelli | Jacobinus de Suico de S. Germano. |
| 1486. | Abbeville | Jean Dupré and Pierre Gerard. |
| | „ Brunn, or Brinn | Conrad Stahel and Mattheus Preinlein. |
| | „ Casal Maggiore..... | Joshua and Moses, sons of the Rabbi Israel Nathan. |
| | „ Chivas | Jacobinus de Suigo de S. Germano. |
| | „ Munster..... | John Limburg. |
| | „ Schleswig | Stephanus Arndes. |
| | „ Toledo | Johannes Vasquez. |
| | „ Viqueria (? Voghera) | Jacobus de Sancto Nazario. |
| 1487. | Besançon | (? Joannes de Pratis). |
| | „ Gaeta..... | A. F. (Andrew Fritag). |
| | „ Ingoldstadt | (? Joannes Kachelofen). |
| | „ Murcia | Lope de la Roca. |
| | „ Rouen | Noel or Natalis de Harsy, Guillaume le Tailleur. |
| 1488. | Constantinople | Rabbi Joseph ben Gorion. |
| | „ Viterbo | Name of Printer not known. |
| 1489. | Coria | Bartholomeus de Lila Flamenco. |
| | „ San Cucufate-des Valles(?) | Name of Printer not known. |
| | „ Haguenau | Henry Gran. |
| | „ Lisbon | Rabbi Zorba and Raban Eliezer. |
| | „ Küttenberg | Martin von Tischniowa. |
| 1490. | ? Dôle | Peter Metlinger. |
| | „ Grenoble | Stephanus Foreti. |
| | „ Orleans | Mathieu Vivian. |
| | „ Portesium | Bartholomeus de Zanis de Giovanni. |



THE Golden Legend was a remarkable work at the time of its production. It was the first attempt to render Hagiology amenable to the laws of reason and decency. Every life was carefully rewritten, and although Caxton knew that a per-fervid Catholic would swallow the accepted stories, with their heroic impossibilities and their licentious suggestions,

he prudently pared them down to suit more sober tastes and less prurient imaginations. He had another object in view: we have seen that he dare not print the Bible, with an avowed intent; but under the guise of legendary stories, he smuggled into his book a great part of the text of the Sacred Writings. To such an extent has this been carried, that in the Caxton Celebration Catalogue, and as was seen in the cases at the Exhibition, the Golden Legend was included in the list of Bibles; "because," says Mr. Henry Stevens, who had charge of that department, "it contains a translation into English of nearly the whole of the Pentateuch, and a great part of the Gospels. . . . It was no doubt read in churches, and though the text is mixed with much priestly gloss and dross, it nevertheless contains, in almost a literal translation, a great portion of the Bible; and it became thus one of the principal instruments in preparing the way for the Reformation. The people demanded the Scriptures in a purer form. The modifications and changes of the text and form of the Golden Legend is a theme worthy the bibliographer. The future historian of our dear old English Bible should not fail to sift the matter well." *

Although some of our readers may think that Mr. Stevens puts

* To those who are curious in biblical researches, it will not be without interest that Caxton anticipates, by three-quarters of a century, the Genevan version called the "Breeches Bible," as the following quotation from folio 37 *verso*, 2nd column, indicates:—"And thus they knewe then that they were naked, And they toke figge leuis and sewed them togyder for to couere theyr membres in maner of brechis."

the matter a little strongly in claiming for the Legend so marked an effect on the progress of the Reformation, they will listen with satisfaction to the opinion of so distinguished a bibliographer, whose splendid enthusiasm enables him to soar high in biblical research. There is no doubt, however, that it was read in churches, and studied as a religious book; indeed, so sacred was it considered, that a learned writer, Claude Espence, had in the year 1555 to make a public recantation, for calling it the "*Légenda Ferrea*."

The literary history of the Legend has been clearly traced. Late in the thirteenth century, Jacobus de Voragine, Archbishop of Genoa, compiled the work, having ample materials to his hand, from the ever-increasing traditions of the heroism and piety of favourite saints. The difficulty would be selection and compression. For some centuries the literature of Europe consisted in a large measure of the stories of the lives of the saints, compiled by the monks from the floating traditions preserved by the people, with such added incidents, which the study of Arthurian romance and heathen mythology suggested, and which the writers imagined would add to the glory of the saints, or lead to the edification of their readers. The result was that, as might be expected, in process of time, a large number of varying lives existed of the more popular saints. The then existing lives of St. Patrick were so numerous and so varying in details, that an editor's skill would be sorely tried, and in dealing with other saints, he would have to determine whether the heroic or petic element should prevail. The Archbishop's work became an assured success, and the scriptoria of the monasteries were busy in multiplying copies. It exactly met the wants of an age of romantic fabling, and was translated into most European languages. Early in the fourteenth century Jean Belet translated the Latin text into French. This was shortly after amplified by another Frenchman, Jehan de Vignay, who dedicated it to "*Jeane, royne de France*." During the period of Caxton's residence in the Low Countries, some ecclesiastics translated De Vignay's version, professing that it was "drawn into English after the tenor of the Latin." On this Mr. Blades remarks that they "would have given a much more true account of their labours had they stated that, with the exception of some additional fables, not traceable in the original Latin, they owed the whole of their compilation to *La Légende Dorée*, of Jehan de Vignay."

With these materials before him, to which may be added the *Gesta Romanorum*, and the Bible in its various versions, Caxton commenced his great work, which he soon found a source of anxiety and alarm, and which he would probably have thrown up, but for the encouragement of "my lord Wylliam, erle of Arondel." The promise to take a certain number of copies, and to grant him a yearly fee of "a bucke in sommer & a doo in wynter" overcame his hesitation, and the appearance of a second edition during his lifetime, and a third by Wynken de Worde immediately after his death, proves that commercially it was a great success. The number of copies printed must have been large, as thirty of the first edition are at present known. When we consider that of all Caxton's works, properly called books, and including different editions, only about 550 copies are known, giving an average of between five and six copies of each, we may fairly infer that the edition was unusually large. The calculation is based upon the enumeration of 71 separate works, and 17 second and third editions. The *Golden Legend* is printed on larger paper than any other of Caxton's books, and has no title-page, and no catchwords. The order in which the prologues and cuts stand varies in different copies, but that given further on is probably right. The headlines are in larger type than the text. Mr. Blades describes this type as No. 3, and that of the text as No. 4*. The star indicates a modification of No. 4.

The second edition differs in various particulars from the first; the headlines are in the same type, described as No. 5, resembling in character No. 3; now and then, as in x. 1, recto, the large capital letters used in No. 6 type make their appearance. No copy of this edition is known having the prologue or colophon. The latter half of the work differs in matter from the first edition, having the lives of St. Erasmus and other saints not found in the former. No perfect copy of either edition has been discovered, and it is worthy of remark, that in most copies the life of St. Thomas à Becket is wanting, a circumstance easily explained by the Act in Council of Henry VIII., in 1537, which solemnly decreed, "That Thomas à Becket was no saint, but a rebel and a traitor; that he should no longer be called or esteemed a saint; that all images and pictures of him should be destroyed, all festivals held in his honour should be abolished, and his name and remembrance erased from all documents, under pain of royal indignation and imprisonment during his Grace's

pleasure." So effective was this decree, that all traces of the saint disappeared from the churches, all pictorial representations of him were torn out of the breviaries and missals, or so smeared as not to be recognized; of course, all lives of the once cherished martyr were destroyed. The famous shrine at Canterbury was ransacked, and the Archbishop's bones were publicly burnt. The large diamond, the offering of Louis VII., was set in a ring and worn by the king on his thumb, as a perpetual remembrance of the uncanonization of a priest who had defied, and of the subjugation of a church which had humiliated, one of the Lord's Anointed. On the suppression of the monasteries, there would be a large destruction of the Golden Legend, and the copies in churches would necessarily and immediately be mutilated, and few private persons would care to encounter the vengeance which surely awaited the disobedience of a decree so stern.

It will be noticed that there are two prologues to the first edition of the Legend, one by Jehan de Vignay, which Caxton appropriates and alters to suit his own circumstances. De Vignay writes, "When I had finished the 'Mirror of the World,' and translated it from Latin into French at the request of the very puissant and noble lady, Madame Jehan of Burgundy, Queen of France." Caxton alters this passage to, "When I had performed and accomplished divers works and histories translated out of French into English at the request of certain lords, ladies, and gentlemen, as the story of the Recuyel of Troye, The Book of the Chess, The History of Jason, The History of the Mirrour of the World, The XV. Books of Metamorphosis, in which are contained the Fables of Ovid, and the History of Godfrey of Boulogne, &c."

The second prologue is entirely his own, and describes his fear at the magnitude of the work.

A couple of centuries later, the taste for hagiology had increased rather than declined, and to supply the want, Joannes Bollandus, a Belgian Jesuit, commenced a systematic work, to comprise the lives of all acknowledged saints, some twenty thousand in number.* The

* *Acta Sanctorum quotquot toto orbe coluntur, quæ illustrarunt Joa. Bollandus et G. Henschenius.*

Second edition. *Editio novissima cum animadversionibus D. Papebrochii et J. Carandet.*

54 vols. folio. 1863-70.

Continuatio. Vols. i.-vi.

plan arranged was to begin with January 1, to give one life of each saint, and to confine the list to such as existed in Latin. Each saint has a fixed day, though liable to be shifted by pontifical authority. The rule is to make the festival day accord with the saint's death, or deposition as it is termed, and none ought to have been admitted whose title had not been confirmed by papal ordination; but in early times, saints slipped into the calendar, no one knew how, some of them apocryphal, but whether imaginary or real, many of them were the objects of such especial veneration, that Christendom would have been shocked at their removal, and so they remain, in Bollandist literature at least. Some writers, like Alban Butler, profess more discrimination. He hesitated to admit such saints as St. Quirinus, St. Mercurius, St. Longinas, St. Hermes, St. Virgil, St. Plutarch, and St. Bacchus. Bollandus had completed five folio volumes, comprising January and February, when he died A.D. 1658.

The appearance of this work was the signal for a furious controversy between the Carmelites and the Jesuits. The former claimed the Prophet Elijah as their Patriarch and Founder, and St. Angelus as their martyr. Bollandus discredited their claim to antiquity, and denied the existence of their martyr. The Carmelites brought their grievance under the notice of the Spanish Inquisition, and the *Acta Sanctorum* was condemned. The Jesuits appealed to Rome, and Pope Innocent XII., who saw the danger to the church of a continued struggle between these two powerful bodies, and the inconvenience of a controversy as to the existence of a time-honoured saint, solved the difficulty by the issue of a brief, commanding both parties to observe perpetual silence on the subject.

Daniel Papebroch, the second editor of the *Acta Sanctorum*, contributed six more folio volumes, reaching to the end of April A.D. 1675. At the close of 1762, by the labours of many devoted priests, September was completed; this month alone occupied eight volumes. In a few years, difficulties arose, and the work was hindered. The age of Voltaire, Montesquieu, and D'Alembert by no means smiled upon this form of study, and the first series ended with the forty-seventh volume. When public feeling had resumed its calm after the first French Revolution, the priests resumed their gigantic work, and fifty-four volumes were completed. The work became scarce, and was reprinted A.D. 1863 and 1870. Six more volumes were published under the title "*Continuatio*." The sixty volumes reach

to October 28, and a competent authority says that the continuation is still in the hands of the Belgian Jesuits, and according to a moderate computation, it will occupy more than a century to reach the last day in December. It required some ingenuity to get over October 21, the day devoted to St. Ursula and her 11,000 virgins, and to squeeze their histories into 230 closely-printed pages. The difficulty might have been more readily solved by the adoption of the suggestion of a Catholic writer, who reduces the Cologne martyrs to two, St. Ursula and St. Undecimilla, V.G., and that the name of the latter was exchanged for numerals. The late Cardinal Wiseman protested against this theory, and devoted a lecture to sustain the 11,000, in which he blamed Alban Butler for his meagre two pages on the martyrdom. Caxton only gave them four pages.

Our notice of Caxton's printing would be incomplete without an allusion to the interesting broadsides and Letters of Indulgence, issued from his press. The advertisement which is given at page 15, claims our attention as the first broadside printed in England. Two copies of it are known—one in the Bodleian Library, the other in the possession of Earl Spencer. The latter was discovered in the binding of a copy of "The Dictes." The Pyes referred to in the advertisement are a collection of rules to guide priests in the Salisbury service; that of two commemorations for the movable feast of Easter, that of three commemorations, the offices for Easter, Whitsuntide, and Trinity.

"Deathbed Prayers" consists of a single sheet, bound with the "Pilgrimage of the Soul," in Earl Spencer's copy, but not belonging to it. It seems to have been intended for priests to carry about with them, for use at the bedside of the dying.

The Indulgence, granted on the authority of Pope Sixtus IV., to all who would assist in opposing the Turks at the siege of Rhodes, is from the Bedfordshire General Library. Two copies were found, and they had been used to strengthen the binding of "The Book Royal," and were placed, one at the beginning and the other at the end.

"The Image of Pity" consists of a single quarto sheet, issued with the intent to encourage believers to purchase the Indulgence granted by Johannes de Leigliis for assistance against the Turks, which is printed at the foot.

The floriated initial T used in this notice is taken from the third

edition of the Golden Legend, printed by Wynken de Worde in 1493, after Caxton's death, but it in all probability was used by him in books which are lost. The initial G is from Veldener's edition of the Fasciculus Temporum, 1480. Till the year 1851, when the British Museum purchased the Fifteen O's, with the Crucifixion plate as an illustration, Wynken de Worde, who placed it at the end of his edition of the Legend, had the credit of first using it.

The Indulgence granted by John Kendale is on vellum, dated 1480. The specimen shown in the Caxton Exhibition was a photograph from an unique copy, purchased by the British Museum in 1846; Press mark (c. 18, e. 2). It is addressed, "Symoni Mountfort et Emme uxori ei^s. . . . ultimo die Mēsis marcii." In an interesting collection of Caxton curiosæ, by Mr. Francis Compton Price, a well-executed fac-simile reproduction of this Indulgence is given, with this explanatory note:—"A paper communicated to the Society of Antiquaries by Sir Frederick Madden in 1837 (printed in the *Archæologia*, vol. 27, p. 172), informs us that John Kendale was Grand Prior of the Order of St. John of Jerusalem, in England, and was remarkable for having been the subject of the earliest cotemporary [*English*] medal in existence, of which the unique specimen is now in the cabinet of the Duke of Devonshire, bearing date of same year as the issue of the Indulgence. On the medal he is styled 'Turcopolier,' or General of the Infantry of the Order, the office of which was annexed to that of Grand Prior of England." The word (*English*) is added to make Mr. Price's quotation correct.

Kendale was a person of the greatest influence, having obtained from the Pope authority to grant Indulgences. He acquired the confidence of Edward IV. and Henry VII., who employed him in political negotiations of great moment. In 1495 he was accused of taking part in a plot against Henry's life, but he was fortunate or crafty enough, not only to escape the King's anger, but to grow in stability with his Majesty. In the act of attainder against Perkin Warbeck's adherents, though the Prior's name appears, a saving clause is drawn in his favour. Mr. Price reopens the controversy respecting Caxton's portrait, and reproduces the well-known drawing of Earl Rivers presenting the Dictes and Sayings to the King. This drawing is preserved in the Archiepiscopal Library at Lambeth, and was copied by Joseph Strutt, the antiquarian, in his "Regal and Ecclesiastical

Antiquities of England." Two figures kneel before the royal couple: one is recognized as Earl Rivers, by his heraldic devices; the other was believed by Strutt to represent Caxton; and in this belief Mr. Price concurs, urging that the costume is civic; and the "tonsure," which induced Mr. Blades to reject the portrait, is only an appearance resulting from partial baldness, not unnatural in a man of Caxton's age. The Faithorne portrait has long since gone to the wall, and is known as that of Burchiello, the Italian poet. The evidence as to the authenticity of the Lambeth portrait is not absolutely conclusive, but it favours Strutt's view; and as an eager desire always exists of preserving pictorial representations of distinguished men, this, probably, will be accepted as the *effigies* of the great printer.

Appendix.



THE Council of the Holbein Society desire to express their gratitude to the Mayor and Corporation of Manchester for the loan of the volume from which this partial reproduction has been made. It was purchased for the Free Library by the Chairman of the Committee, Mr. Alderman Baker, at the sale of Mr. Charles Bradbury's collection in 1864, for £5. 10s., and some little time elapsed before it was recognized as a Caxton, and the first edition of the Golden Legend. It begins folio cxxxviiij, and contains on the recto of the first leaf thirty-nine lines of the "lyf of the holy Bede." The page ends with fifty lines of the "lyf of St. Dorothe." There are fifty-five lines to a full page. It is printed in double columns each having

fifty-five lines. It ends folio ccccxvj, with the "lyf of St. Polycarpe." It has 152 leaves or 304 pages. The spelling and numeration of the folios are very faulty. There are two lives of several of the saints, amongst others of St. John the Baptist, the first at folio 187, which consists chiefly of his nativity, and again at folio 270, which gives the records of his after-life. The headings are in type No. 3, the text in type 4*. (BLADES.)

In the British Museum copy, first edition, the introductory leaves are transposed (c. 11, d. 8). It has this note:—

"Without title-page, the numeration of the folios commences on the fifth leaf (where also the register commences a; folio, and continues throughout, the last folio being ccccxlviij. The first five leaves contain the Introduction, Tables of Contents and Preface. This copy wants folio ccxij, supplied in facsimile, and the last leaf of the table supplied in facsimile. Folio viij is slightly mutilated. There are several duplicate numbers, and some omitted. It is printed in double columns, 55 lines to each full column."

In addition to the Bible and the Mass, it contains the lives of 420 Saints, and ends with articles of the feyth. The last saint whose life is recorded is St. Aulbyne. St. Thomas of Canterbury is not effaced as usual, but some of the leaves containing his life are crossed with the pen. The third edition (if it be third) published by Wynken de Worde ends with the lyf of St. Erasmus. The British Museum copy contains 449 pages, not counting the replaced leaf at the commencement, two blank leaves. In this reproduction the woodcuts which preface the pages taken from Caxton's Legend, are from a perfect copy of an edition, the text of which is in Dutch. The colophon informs us that it was translated from the Latin into Dutch, and printed at the office of Henrick Eckert von Homberch, at Antwerp, May 20, 1505.

The cuts are the same as those used in the first Dutch edition of this book, printed at Delft in 1489. It is in two volumes; the first contains 206 folios. After the prologue it begins at folio 1 with the Legend of all the Saints, and ends with the Legend of St. Willem (fol. 202). The second volume commences folio 1 with the Passover and the Journeys of Our Beloved Lord, Jesus Christ, and ends at folio 210 with the legend of Saint Gereart, Abbot and Confessor.

The Editor has to thank Mr. W. Harry Rylands, of Thelwall, near Warrington, for much valuable assistance, especially in extending the list of printers and presses. Mr. Lees Aspland traced the water-marks from the leaves of the Free Library copy. In the Paschal Lamb it will be seen that the legs are deformed by the action of the press : a second plate was necessary to show the true proportions. As Caxton had to buy his paper in the Low Countries, the foreign water-marks will be recognized.

Various experiments have been made to determine the best method of reproduction, and the most satisfactory has been adopted.

As it may be interesting to the reader to compare Jehan de Vignay's prologue with Caxton's, it is given below entire :—

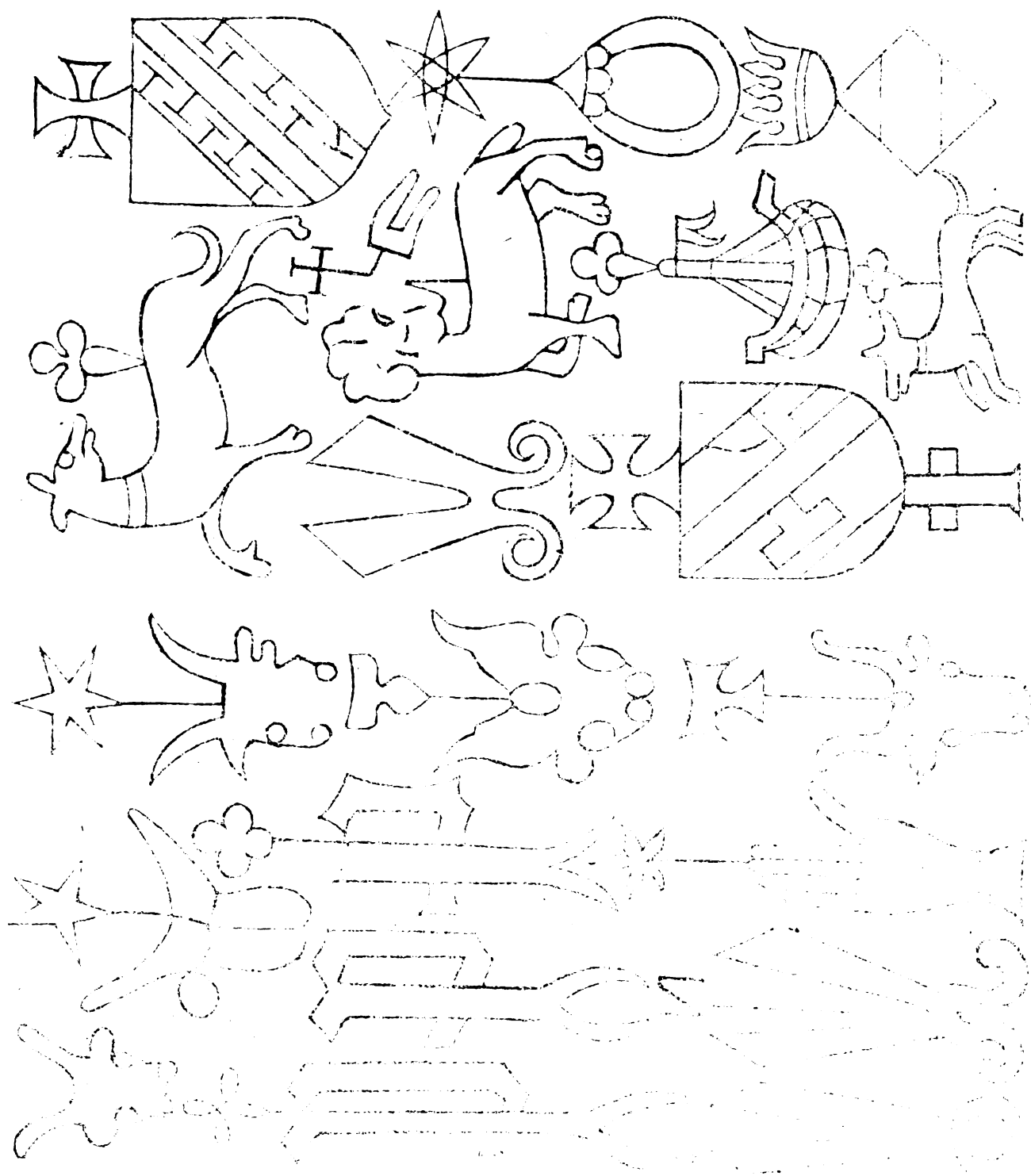
*British Museum
Reg. MSS.
19 B xvii.* Monseigneur sainc Jeroisme dit ceste auctorite. ffai tous iours aucune chose de bien que le diable ne te truisse oiseus. Et monseigneur saint augustin dit ou liure de leure des moines que nul hoīe puissant de labourer ne doit estre oyseus. Pour la quelle chose quant ie oy p'fait et acompli le miroir des hystoires du monde et translate du latin en francois a la requeste de tres puissant et noble dame, ma dame jehanne de borgoinge, royne de france, par la grace de dieu. Je fu tout esbahi a quelle oeuure faire ie me metroie apres si tres haute et longue œuure. Comē iauoie faite par deuant. Et p-r ce que oiseuiete est tant blasmee q. monseignour saint beenart dit, que elle est mere de trufles, onnatre des uertus. Et est celle qui trebuche les fors hōmes en pechie, et fait estaindre v'tu, et norur orgueil et fait la uoie daler en enfer. Et iehan cassiodore dit que la pensee de al qui est oiseus ne peusca autre chose que as uiantes pour son uentir. Et misire s. benait dit en une epistre quant a nous couendra rendre raison du temps oiseus quelle reson en porrons nous rendre quant en oisiuete ne en temps oiseus na cause de nulle raison. Et prosper mesme dit que al qui uit en oyseuse uit en maniere de beste mue. Et pour ce que ie ai lieules auctorites qui blasment et despise ns oyseue ne uoil pl-s estre oiseus. Mais me uoil metre a telle œuure faire comme ie iay acoustume. Et pur ce que monseigneur saint augustin dit sur un pseume que bonne œuure ne doit pas estre faite pur pouoir de paine mes par amour droiture. Et que cest uraie et souueraine franchise. Et pour ce que il mest auis qui cest souuerain bien faire entendre as gens qui ne sont pas lettres les natiuites les uies les passions et les mors des sains et aucuns autres fais notoires des temps passes. Me sui ie mis a translater en francois la legende des sains qui est dit legende doree. Car ausi comme lor est plus noble sus tous autres metaus. ausi est ceste legende tenue plus noble sus toutes autres. Si depri le glorieus pere de paradis que il li plaise a moy donner sens et tēps et esp'ance de p'faire deuement cest œuure menciee, si que ce soit a la loenge de son glorieus non et toute la court celestial, et au profit de lame de moy, et a ledificacon de tout ceulz et celles qui le liu- liron ou orront.

We give the following quantum valeat. It looks at first sight like Wynken de Worde's edition, but some differences seem to be described.

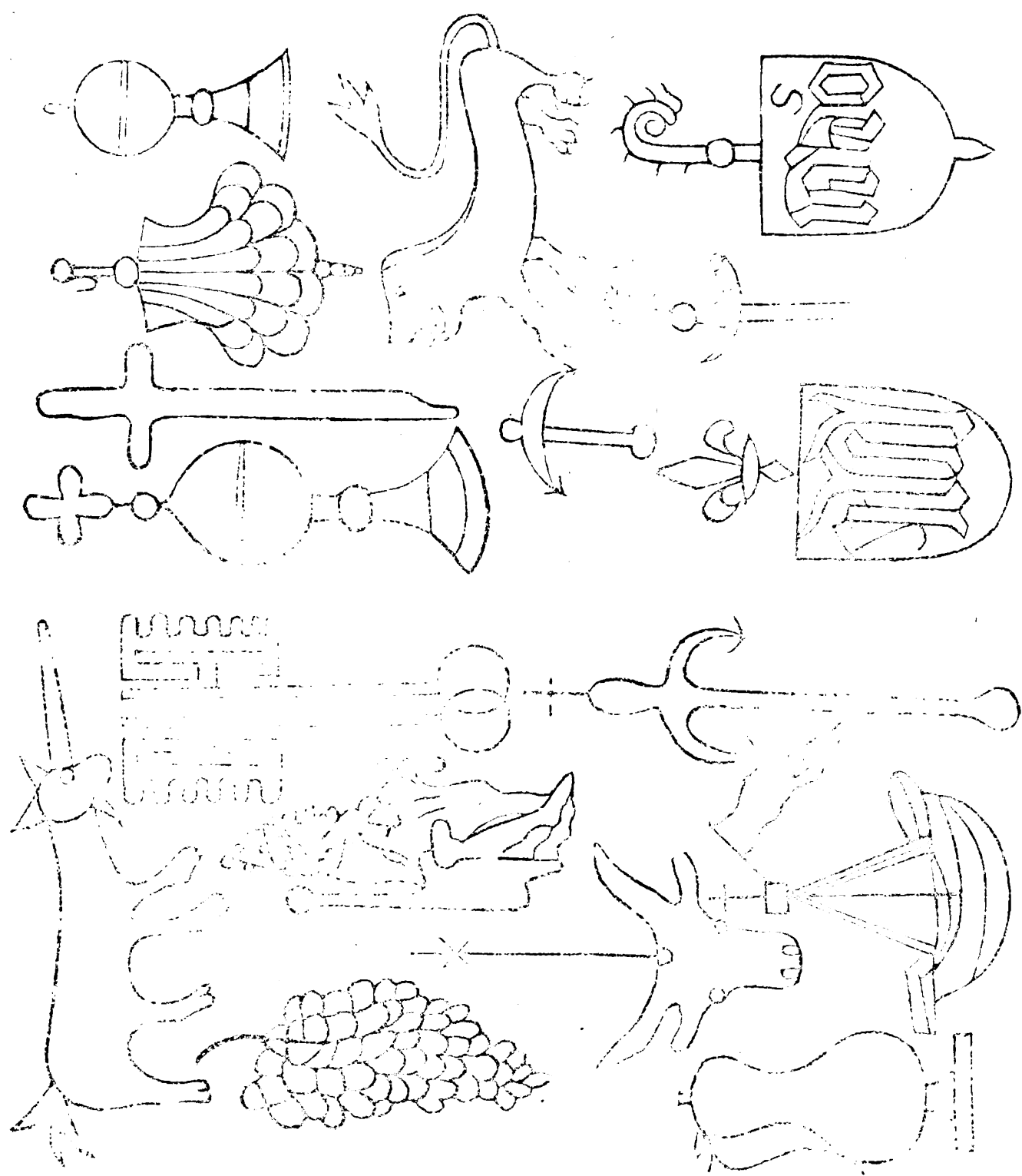
"*A New Caxton.*—Mr. Blades, in 'The Life and Typography of William Caxton,' mentions two genuine editions of the 'Golden Legend,' the first printed in 1483, the second *circa* 1487. As for the third edition, published in 1493, although it bears the name of William Caxton, it is evidently the work of Wynkyn de Worde, printed with the rather clumsy types of the latter, and not those which Caxton brought with him from the Netherlands. These types, in our opinion, were cast either by Colard Mansion or Johann Veldener, who is wrongly said to have begun printing at Cologne in 1470. He began at Louvain in 1473; Utrecht, 1478; and Culemburg, 1482.

"Now we find, in Dr. C. Inglis's library, two leaves of Caxton's English version of the 'Legenda Aurea,' printed with the types borrowed by Caxton from Veldener. These leaves do not correspond either with the first or the second edition described by Mr. Blades, which are said to agree page for page, excepting some variations in signatures x and y.

"The fragment in Dr. Inglis's possession is in double columns, like the two other editions, but with this difference, that there are only forty-four lines in a column, whilst the described



Designed by Carlton.



Decorative elements in the design of the coat of arms of the Kingdom of Sicily.

editions have fifty-five lines. It begins with the 'Lyf of Saint Leonard,' folio cccxxvj, signature R iij. The following leaf, wrongly numbered cccxxvij, ends on the verso, 'Here followeth of Saynt Theodore and fyrst of his name.'

"In the British Museum copy (c. 11, d. 8), 'The Lyfe of Saint Leonard' begins folio 354, wrongly numbered cccxliij; that of Saint Theodorus begins on the verso of folio ccclv.

"Here we have then an unknown edition of the 'Golden Legend,' a complete copy of which may turn up some day, and which appears entitled to the first rank on account of its Netherlandish types."—*Athenæum*, July 24, 1875.

Further List of Printers and Presses.

Chiefly on the authority of Karl Falkenstein, Principal Librarian at Dresden. History of Printing: Leipzig, 1840.

1475.	Breslau	Conrad Elyan.
	Previdi Sano	Rabbi Jacob ben Ascher, Rabbi Mescullam Kosi or Kotzi.
1479.	Tolosa.....	Henrique Mayer Aleman.
1480.	Reggio (Modena)* ...	Bartholomeo and Lorenzo Bruschi.
1482.	Munich	Johan Schaur.
1483.	Schiedam	Printer unknown.
1488.	Gradiska (near Trieste)	
"	Stendal (Prussia)	Joachim Westwal.
"	Tarragona (Spain)	Printer unknown.
1489.	Pampeluna	Ibrahim Effendi.

* The other Reggio is in Calabria.

The Council of the Holbein Society announces with regret the loss they have sustained in the death of SIR WM. STIRLING-MAXWELL, Bart., their late President.

As William Stirling of Keir he was widely known as an author, bibliophile, and patron of art. In 1866 he took the title and estates of his maternal uncle, Sir John Maxwell. His first publication was a volume of verse, "Songs of the Holy Land," published in 1846; next in succession was his "Cloister Life of the Emperor Charles V.," of which two subsequent editions were published. Perhaps his best-known work is the "Annals of the Artists of Spain," 3 vols. 8vo., with portraits, 1848. His literary and artistic reputation, and his subsequent numerous works on art, led to his becoming a trustee of the British Museum, where he was a great authority. For many years he represented in Parliament his native county, Perthshire, and he was chosen, in 1863, Lord Rector of St. Andrews University, Lord Rector of Edinburgh University in 1871, and Chancellor of the University of Glasgow in 1875. He died at Venice on the 15th of January, 1878.

The Council have much pleasure in announcing that S. Colvin, Esq., M.A., Slade Professor of Art, Cambridge, has consented to become the new President of the Holbein Society.

THE GOLDEN LEGEND.



The holy & blessed doctour
 saynt Jerom sayth thys aucto
 rite / do alweye somme good
 werke / to thende that the deuyll fynde
 the not ydle / And the holy doctour
 saynt austyn sayth in the booke of the
 labour of monkes / that no man stronge
 or myghty to labour ought to be ydle
 for whiche cause whan I had perfour /

mede & accomplished dyuers werkes
 & hystories translated out of frenshe
 in to englyshe at the requeste of ar
 tyn lordes / ladyes and gentylmen /
 as thystorie of the reuyl of Troye /
 the booke of the chesse / the hystorie of
 Jason / The hystorie of the myrrour
 of the world / the xv bookes of Metamorphoses in whiche ben coneyned

He holy & blessed doctour saynt Jerom sayth thys auctoryte do alweye somme good werke to thende that the deuyl fynde the not ydle. And the holy doctour saynt austyn^t sayth in the book of the labour of monkes, that no man stronge or myghty to laboure ought to be ydle for which cause whan I had parfourned & accomplisshed dyuers werkys & hystories translated out of frensshe in to englysshe at the requeste of certeyn lordes, ladyes and gentylmen, as thystorye of the recuyel of Troye, the book of the chesse, the hystorye of Jason, The hystorye of the myrrour of the world, the xv bookes of Metamorpheseos in whyche ben conteyned the fables of ouyde, and the hystorye of Godefroy of boloyne in the conqueste of Iherusalem wyth other dyuers werkys & bookes I nyste what werke to begynne & put forth after the said werkys tofore made, and for as moche as ydelnesse is so moche blamed as sayth saynt bernard the myllyfluuous doctour that she is moder of lyes & stepdame of vertues and it is she that owerthroweth stronge men in to synne, quenchyth vertue nouryssheth pryde & maketh the waye redy to goo to helle, and Johan cassydore sayth that the thouzt of hym that is ydle thynketh on none other thyng but on lychorous metys & vyandes for his bely, and the holy saynt bernard aforesayd sayth in an epystle whan the tyme shal come that it shal behoue vs to rendre & gyue acomptes of our ydle tyme, what reson may we rendre or what answer shall we gyue whan in ydlenes is none excuse & prosper sayth that who someuer lyueth in in ydlenesse lyueth in mannere of a dombe beest and by cause I haue seen the auctorytees that blame & despyse so moche ydlenes & also knowe wel that it is one of the capytal & dedely synnes moche hateful unto god Therefore I haue concluded & fermelye purposed in my self no more to be ydle, but wyl applye myself to laboure & suche ocupacion as I haue be accustomed to do & for as moche as saynt austyn aforesaid sayeth vpon a psalme that good werke ought not to be doon for fere of payne but for the loue of rightevysnesse & that it be of veray & souerayn fraunchyse and by cause me semeth to be a souerayn wele to Incyte & exhorte men & wymmen to kepe them from slouth & ydlenesse & to lete to be vnderstonden to suche peple as been not lettered the natyuytees, lyues, the passyons, the myracles and the dethe of the holy saynts & also some other notorye dedes & actes of tymes passed I haue submysed myself to translate in to englysshe the legende of sayntes which is called legenda aurea in latyn that is to say the golden legende for in lyke wyse as gold is most noble aboue al other metalles in lyke wyse is thys legende holden moost noble aboue al other werkys ageynst me here myght somme persones saye that thys legende hath be translated tofore & trouthe it is, but for as moche as I had by a me a legende in frensshe, another in latyn & the thyrd in englysshe whyche varied in many & dyuers places and also many hystories were comprysed in the two other bookes whyche were not in the englysshe book & therfore I haue wryton one out of the sayd thre bookes which I have ordryd otherwyse than the sayd englysshe legende is whyche was tofore made, besechyng alle theym that shall see or here it redde to pardone me where I haue erryd or made fawte whyche if ony be is of ygnorance & ageyn my wylle & submytte it trooly of such as can & may, to correcte it humbly bysechyng them so to doo & and in so doying they shal deserue a synguler lawde & meryte & I shal praye for them vnto almighty god that he of his benynge grace rewarde them & c. And that it prouffye to alle them that shal rede or here it redde, & may encrease in them vertue & expelle vyce & synne that by the ensauple of the holy sayntes amende theyr lyuyng here in this short lyf, that by their merytes they & I may come to euerlastyng lyf & blysse in heuen.—*Amen.*

He holy & blessed doctour saynt Jerom sayth thys auctoryte do alweye somme good werke to thende that the deuyll fynde the not ydle. And the holy doctour saynt austyn^t sayth in the book of the labour of monkes, that no man stronge or myghty to laboure ought to be ydle for which cause whan I had parfourned & accomplisshed dyuers werkys & hystories translated out of frensshe in to englysshe at the requeste of certeyn lordes, ladyes and gentylmen, as thystorye of the recuyel of Troye, the book of the chesse, the hystorye of Jason, The hystorye of the myrrour of the world, the xv bookes of Metamorpheseos in whyche ben conteyned the fables of ouyde, and the hystorye of Godefroy of болоyn in the conqueste of Iherusalem wyth other dyuers werkys & bookes I nyste what werke to begynne & put forth after the said werkys tofore made, and for as moche as ydelnesse is so moche blamed as sayth saynt bernard the myllyfluous doctour that she is moder of lyes & stepdame of vertues and it is she that owerthroweth stronge men in to synne, quenchyth vertue nouryssheth pryde & maketh the waye redy to goo to helle, and Johan cassydore sayth that the thouzt of hym that is ydle thynketh on none other thyng but on lychorous metys & vyandes for his bely, and the holy saynt bernard aforesayd sayth in an epystle whan the tyme shal come that it shal behoue vs to rendre & gyue acomptes of our ydle tyme, what reson may we rendre or what answer shall we gyue whan in ydlenes is none excuse & prosper sayth that who someuer lyueth in in ydlenesse lyueth in mannere of a dombe beest and by cause I haue seen the auctorytees that blame & despyse so moche ydlenes & also knowe wel that it is one of the capytal & dedely synnes moche hateful unto god Therefore I haue concluded & fermelye purposed in my self no more to be ydle, but wyl applye myself to laboure & suche ocupacion as I haue be accustomed to do & for as moche as saynt austyn aforesaid sayeth vpon a psalme that good werke ought not to be doon for fere of payne but for the loue of rightevysnesse & that it be of veray & souerayn fraunchyse and by cause me semeth to be a souerayn wele to Incyte & exhorte men & wymmen to kepe them from slouth & ydlenesse & to lete to be vnderstonden to suche peple as been not lettered the natyuytees, lyues, the passyons, the myracles and the dethe of the holy saynts & also some other notorye dedes & actes of tymes passed I haue submysed myself to translate in to englysshe the legende of sayntes which is called legenda aurea in latyn that is to say the golden legende for in lyke wyse as gold is most noble aboue al other metalles in lyke wyse is thys legende holden moost noble aboue al other werkys ageynst me here myght somme persones saye that thys legende hath be translated tofore & trouth it is, but for as moche as I had by a mè a legende in frensshe, another in latyn & the thyrd in englysshe whyche varied in many & dyuers places and also many hystories were comprysed in the two other bookes whyche were not in the englysshe book & therfore I haue wryton one out of the sayd thre bookes which I have ordryd otherwyse than the sayd englysshe legende is whyche was tofore made, besechyng alle theym that shall see or here it redde to pardone me where I haue erryd or made fawte whyche if ony be is of ygnoraunce & ageyn my wylle & submytte it trooly of such as can & may, to correcte it humbly bysechyng them so to doo & and in so doying they shal deserue a synguler lawde & meryte & I shal praye for them vnto almighty god that he of his benynge grace rewarde them & c. And that it prouffyte to alle them that shal rede or here it redde, & may encrease in them vertue & expelle vyce & synne that by the ensauple of the holy sayntes amende theyr lyuyng here in this short lyf, that by their merytes they & I may come to euerlastyng lyf & blysse in heuen.—*Amen.*



And for as moche as this sayd werke was grete and ouer-chargeable to me taccomplishe I ferid me in the begynnyng of the translacyon to have contynued it, bycause of the long tyme of the translacyon, and also in then prynting of the same & in manner (half desperate to have accomplished it), was in purpose to have left it, after that I had begonne to translate it, and to have layd it apart ne had it be at thynstance and request of the puyssant, noble and vertuous erle my lord Wylliam erle of Arondel, which desyred me to procede and continue the sayd werke, and promysed me to take a resonable quātyte of them when they were achyeued and accomplysshed, and sent to me a worshypful gentylman, a seruante of his named John Stanney which solycyted me in my Lords name that I shold in no wyse leue yt, but accomplyssh it, promysyng me that my sayd lord sholde duryng my lyf geve a graunt to me a yerely fee (that is to wite a bocke in sommer and a doo in wynter, with which fee I holde me wel contente. Then atte contemplacion and reverence of my sayd lord, I have endeououred me to make an ende and fynyshe this sayd translacion, and also have emprynted it in the most best wyse that I haue coude or myghte, and presente this sayd book to his good and noble lordshyp, as chief causer of the achyeuyng of hit, praying hym to take in gree of me Wylliam Caxton his poure seruante, and that yt lyke him to remembre my fee, and I shall praye unto almyghty god for his long lyf and welfare, and after this shorte and transytorie lyf to come in to euerlastyng joye in heven, the whiche he send to hym and me, unto all them that shal rede and here this sayd book, & that for the love and feythe of whom al these holy sayntes hath suffred deth and passyon.—Amen.

And to thende each hystorie lyf and passyon may be shortly founden I have ordeyned this table followyng, where and in what leef he shal fynde such as shal be desyred, and have set the nombre of every leef in the margyne.

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After these follow the lives of the saints.

Here begynneth the legende named in latyn *legenda aurea*, that is to say in englyshe the golden legende for lyke as passeth golde in vallwe al other metallys, soo thys legende exedeth all other bokes.

Here foloweth the natyvyte of Saynt Johan Baptiste



Saynt Johan baptiste
is named in many maners
he was named a prophete
frende of the spouse / an
terne / an aungel / voye / helpe / baptiste
of the saour / messenger of the iuge
and forgoar of the kynge / by prophete
is signefied prerogatyf of knowleche
in the frende of the spouse / noblesse of
loue / In the lanterne brennyng / no
blesse of holynes / in an aungel prerog
atyf of byrgnyng / In voye / noblesse
of mekenes / in helpe / noblesse of bren
nyng loue / In baptiste prerogatyf of
mercyfullous honour / In messenger /
perogatyf of prechyng / and in for
goynge prerogatyf of preparacion or
makynge redy / Alle thys virtuous
thynges were in hym /

Of saynt Johan Bap.

The Natyvyte of
saynt Johan baptiste
was auncient & shewedy
by the archaungel gas
pyel in this manere /
It is said in the storie scolastike that
dauid the kyng wylling to encre &
make more the scruple of god / insti
tued viii byshoppes or byghe prestys
of whome one was ouerst & gretest
& was named prync of the prestys /
and he ordeyned that eche prest shold
serue a weke / abias was one and had
the viij weke / of whos kynde Zacha
ryas was descendyd / fader of Saynt
Johan baptiste / This Zacharye had to
wyf one of the daughters of the kyn
de of aaron / whos name was elysa
beth daughter of esmena whiche was
suster of saynt anne moder of our lady
Thanne thys Elysabeth and our lady
were cosyns germanys / daughters
of the susters / Thys the Zacharye &
his wyf elizabeth were just before our
lord byrnyng in al the justifications / &
holdyng al the comādemētes of the
lawe without murmure ne complaynt
praysyng & thankyng our lord god /

The lyt of Saynt Johan baptist

They had no chyldren for the holy wo-
man was barren / They had grete de-
syre to haue a sone that myght be bap-
tysed of the balde by successyon of byr-
nage after Zacharye / And herof had
they in theyr yowthe prayede muche to
our lord / but when it pleased not
vnto our lord they toke it a worthe
and thanked god of alle / They ser-
ued the more deuoutly our lord god
For they had no charge but onely to
serue and entende vnto hym / Many
there be that withdraue them fro the
seruice and loue of our lord for the
loue of theyr chyldren / They were
bothe olde he and his wyf Elizabeth /
It happened at a solempnyte that the
Jewes had after august that the high
shop dyd holy sacrifice in doinge the of-
fyr that apperteyned to hym & to his
werke / he wente for to entrece and en-
teryd in to the temple / and the peple
abode without makinge their prayers
and alwaytynge the comynge ageyn
to them of the holy bysshop / Thus as
he was alone and entrecyd the au-
ter / The aungel gabryel apperyd to
hym stondynge on the ryght syde of
the auter / and when the holy bys-
shop sawe hym he was abasshed and
had grete drede / The aungel sayd to
hym / be no thyng aferde Zacharye
thy prayers be heard / And hys soue-
ren grace tofore our lord / Elizabeth
thy wyf shal concyue and beare a sone
whome thou shalt calle Johan of
whome thou shalt haue grete gladnes
And muche people shal make grete
feste and ioye of his natyvyte / For
he shal be grete and of grete myghte
tofore our lord / He shal not drynke
wyne / ne spether / ne thyng wherof he
myght be drunken / and in his modere
wombe he shal be sayntified and ful-
filled with the holy ghost / he shal
conuerte many of the sones of Israel
that is to say of the Jewes to our lord
And shal goo tofore hym in the spirite
and vertue of hys prophete / for
to conuerte fader and sones / olde and
myseraunt to the sene of rightwys-
nesse / and to the seruice of god /
When the aungel had thus sayd to
Zacharye / he answered hold may I

exleue and knowe that this is trouthe
that thou sayest / I am now an olde &
auncyn / and my wyf olde & barren
The aungel answered and sayd / I
am gabryel the aungel and seruant
tofore god whiche in his name am sent
to speke to the and to shewe to the thyse
thynges aforesayd / and by cause thou
hast not beleuyd me thou shalt lye
thy speche / and shalt not speke tyl the
day / that this whiche I haue sayd shal
be accomplished eche thyng in his tyme
The peple were al ydng & alwaytynge
when Zacharye the bysshop shold come
out / and meruayled where he tarped so
longe / he came out of the temple / but
he myght not speke / but the holy man
made to them signes / by whiche they
thought wel that he had seen somme
Expyon of our lord / but more knewe
they not / he abode in the temple alle
that wyke / and after went home to
hys holles / his wyf concyued and
bore grete / and when she perceyued
it she was shamefast / and kepte hys
in hys holles wel fyue monethys /
In the syxthe moneth the same aun-
gel Gabryel was sente from our lord
vnto the blessed Marye maye newly
espoused to ioseph / whiche shewed the
concepcon of ihesu crist sone of god
our lord / and the aungel tolde to hys
that she shold concyue of the holy
ghost without knowledg of man /
for our lord may do al that it pleaseth
hym / lyke as it appereth sayd he of
Elizabeth thy cosyn the whiche she be-
yng olde of age and barren by nature
of hir body / hath concyued by the fire
of our lord / and hath now borne
abowte vii monethes / when our lady
herde that saynt elizabeth hir cosyn was
grete she went to bysyt and accompa-
nye her in the montaynes where she
dwelled / ryght ferre furde and curll
waye / when she came thider / she sal-
uted hys muche courtoysly / Our
lady was thenne grete with the fles-
syde sone of god our lord ihesu crist /
whome she had concyued when she
sayd to the aungel / Ecce ancilla domi-
ni / And thenne she was repleyned
with the deyte and humanyte of
our lord ihesu crist /

Thenne when the saluacion yssued
out of the body of our lady / the gre-
tynge entred in to the eerys of the bo-
dy of Saynt Elzabeth / and in to hir
chylde that she had wythin hyr / whiche
chylde was enowte of the blessed ho-
ly ghost / and by the presence of our
lord / sanctified in the wombe of his
moder / and replenished wyth grace /
wherof he reneyd hym for ioye in his
moders wombe / in makinge to our
lord reuerence such as he myght make
not of hym self / but by the grace that
he had receyued of the holy ghost /
Of which by the merites and grace
doon to the blessed chylde saynt Elza-
beth was replenished / And anone
prophecyed in sayenge and cryeng wyth
an hych voyce / Thou art blessed
amonge and aboue alle wymmen /
and blessed be the fructe of thy wombe
from whens cometh to me such grace
so grete / that the moder of my lord co-
meth to visite me / I knowe wel that
thou hast concyued the sone of god /
For as sone as thy saluacion entred
in to myn eerys / the chylde that is in
my belly made ioye and feste & reneyd
thou art wel blessed and happy that
thou hast gyven fethre and byleuyd
the wordes of the aungel / which he
sayd to the / for al thynges shal be per-
formed that he hath sayd to the /
Of alle these thynges saynt elizabeth
knele no thyng when our lady came
ne yet our lady had no thyng sayd to
hyr / But the holy ghost by the merites
of hir holy chylde that she bare reple-
nished hir and made hyr to prophecy
Thene answered our lady & made the
holy psalme sayenge / Magnificat anima
dominum / & alle the remenaunce /
Our lady abode wyth Saynt elizabeth
thre monethes or there aboutes / tyl
she was deluyerd and layd a bedde
and it is sayd that she dyd the offyce
and seruyse to waxen Saynt Johan
Baptist when he was borne /
When thence he was borne / and the
neighbouris and cosyns and frendes
knele the grace that our lord had done
to these holy folk / noble of bygnage /
rich of goodes / and of grete dygnite
to whome in the ende of theyr age he
had gyven an hys more agens double

or treble nature /
They maad grete ioye and feste wyth
them / when the vij day came and
the chylde shold be circumcised / they
callyd hym after his faders name Za-
charyas / The moder sayd that he
shold be named Johan and not Zacha-
rye / And they wente unto the fader /
and sayd that there was none in that
figure that soo was callyd /
And thence the fader demaunded pene
and ynke and wrote / Johannes est
nomen eius / Johan is his name /
And alle they merueyled / Anone
after by the merites of saynt Johan
his faders molthe was openyd / and
had geyn his speche / and spake gre-
te of our lord god /
And these tydynge of this holy
chylde thus borne were anone spredd
alle aboute the contrey / And ech
man sayd in his herte / and without
forth one to another / what suppose ye
shal be of this chylde / he shal be grete
and a man of our lord /
For he is al redy now wyth hym / and
the kinde / the werke and the vertue of
our lord is abowt hym / The fader holy
Zacharye replenished wyth the holy
ghost sayd and prophecyed / and made
thence the holy psalme / Benedictus
dominus deus israel / which psalme is
alwey songen in thende of matynes /
It is sayd that holy zacharye dwelled
upon the mountayns twe myle nyghe to
jerusalem / and here Saynt Johan
baptist was borne / & after that saynt
johan was circumcised / he was nour-
rished as a chylde of a noble and riche
man and sone of grete dygnite / But
when he had vnderstandyng & strenght
of body / god our lord and the herte
perfourmed the werke / he yssued out
of his faders holbe / and lefte riches
honours / dygnites / noblesse / and al
the world / and wente in to deserte on
forn iordan / Somme say he wente in
the eage of yere accomplished /
And other say he departed at vij yere of
eage for to serue our lord without em-
pessment / by which he kepte salence
& bydwonge his lyf & his soule fro
pale wordes / This holy saynt Johan
dwellyng in deserte ware an hys maad
of the hys of camels /

The lyf of Saynt Ioan baptist

Somme say that he bare the skynne of a camell in whiche he had made an hole to put his heed in / and gyrded it wyth a gyrdle of bulle / or of leather cut out of an hyde or a bestys skynne. He ete hautes not such as we haue here / that we calle hong sokellys / Somme say that it is flesche of somme bestys that haboude in deserre of Judee where he baptyfed / wyth wyldre hong he ete it / That it was flesche the leygende of saynt austyn doth vs to vn-derstonde / whiche sayth that Saynt austyn ete flesche by the example of helpe the prophete / whiche ete the flesche that a coltre brought to hym / and so saynt Ioan ete hautes / somme saye that there ben woordes so calyde / There scruped he our lord solyitarye vpon the fume jordan / tyl that he was aboute xxix yere olde / the aungel of our lord came to hym and sayd that he shold shewe the comynge of our lord / and preche penaunce for to purge them that were baptyfed in a customyng the baptesme of our lord ihesu cryste / This aungel sayd to saynt Ioan baptyste that ihesu cryste sauecur of the world shold come to hym for to be baptyfed / and it shold be he on whome the holy ghoost shold descende in semblaunce of a doolue / Saynt Ioan drewe hym towarde he / thanke vpon the ryuer or deserre not fer fro iherusalem / there prechyd he and taught / & baptyfed them that wolde amende theyr lyf / and sayd to them that the saupour and helthe of the world was nygh / Thenne came to hym many / and he sayd to somme religious men of euyl lyf / ye chyldeyn of serpentys / who hath gyuen to you counayl to eschewe the yre of our lord / if ye wyl be baptyfed in sygne of penaunce / do ye the werkys of penytens / keue the euyl / humble you / do the werke of mercy / bene ye by cause ye be circumsyded and be the chyldeyn of abraham / that ye shal be saued / Our lord shal make of thys stones if it plese hym the chylde of abraham whiche wyth abraham shal be saupour / Saynt Ioan prechyd aboute a yere afore that our lord came to hym for

to be baptyfed / When the pharysees herde say that he baptyfed / they sente to knowe what he was / and they demaunded if he were cryste the grete prophete that was promysed in theyr lawe / and he said nay they demaunded hem if he were helpe and comen fro paradysse terre / He sayd nay / They demaunded hym if he was a prophete / he sayd nay / They demaunded hym wherof he medyd thenne to baptyse / sythe he was neyther cryste / ne helpe / ne prophete / Saye to vs sayd they who that thou arte that we may answer to them that haue sente vs hyther / He answered I am he of whome yfow propheted / I am the voyce of the cryar in deserre / And se ye and make redy the wayes to god / and make ye right the pathes of our lord / They sayd to hym wherfore baptyfeste thou thenne / He answered I baptyse and wasshe the body wyth water in sygne of penaunce / but cmonge you is he that ye knowe not / whiche was afore me / & came after me / of whome I am not worthy to lose the latchet of his shoo / He shal gyue you baptesme in the vertu of the holy ghoost in water and fyre of penaunce / When Saynt Ioan alonge the fume jordan had prechyd and baptyfed aboute a yere Our Lord came vnto hym and wolde be baptyfed of hym / Saynt Ioan entumpned of the holy ghoost knelwe hym / And dyd to hym reuerence as to his god his maker and lord / He was so espyred that humayn nature whiche was pure in hym myght not susteyne so grete knowleche / And he sayd ryght humbly / Syr thou comest to me whiche arte pure and cleue to be baptyfed and wasshen of me that am foule and wasted whiche oughte to be baptyfed of the and wasshen / how dare I laye on the myn handes / Our lord sayd to hym do thys that I say now / For thus behoueth it to fulfyll alle iustys / and to humble and gyue ensaumples of baptesme to al peple and thenne in humylyte and pacyence he baptyfed our lord and wysshe hym where he had neuer sythe /

The lyf of saynt Loye

And at hy holy mysterpe / on whome
the holy ghooste dyfandyd / byspely
in lykenes of a delue /
And the boye of the fader was herde
sayeng here is my wel bekynd son /
in whome I am plesyd / Thenne our
lord was thyrty yere olde fro hye na-
tyuete and viij dayes begynnynge of
the xxvj yere /
On that same day our lord chaunged
water in to wyne in chana galylee /
And thys suffyeth for the natyure
of saynt Johan baptyst / and the resy-
due of his lyf and of his deeth shall
be sayd at the feste of his decolacyon
by the grace of god who byngge vs to
his blyffe Amen /

Thus endeth the nauite of saint Johan Baptiste

The lyf of Saint Loye

Saynt Loye was
borne in the contre of ly-
moges / his fader was
named eucherpe / and his
moder ferrigia / what tyme
his moder was concyued with hym /
she salbe in hir slepe an egge flee ouer
hir bedde / and thryes folwed and en-
clyned to hyr / and promysed to hyr
somme thyng / and with the boye of
the egge she alwoke / and was moche
astashed / and began to thynke what
hyr dreame myght sygnefye / and when
the tyme came of chyldynge and that
she shold be delyuerd / she was in grete
payn / and anone she sente for an ho-
ly man to come and praye for hyr /
When the good man was come anone
he sayd to hyr / haue no doubt dame

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ne drede / for thys chyld shal be holy &
moche grete in the chyrche / and after
that he was borne thys chyld grewe
in vertue / and his fader sette hym to
goldsmithes crafte / and when he knele
wel the crafte & arte of goldsmithrye
he came in to fraunce and dwellyd with
a goldsmith that made werke for the
kyng / Hit happed that tyme that the
kyng sought for one that coude make
for hym a saddle of golde and of pre-
cious stones / Thenne the master of
saynt Loye sayd to the kyng that he had
founden a werkman that shold right
wel make what someruer he wold /
The kyng delyuerd to hym a grete
masse of golde / whiche masse the mas-
ter delyuerd to saynt Loye / wherof he
made two right fayre sadels / & presen-
ted that one to the kyng / and that
other he retayned hym self / when the
kyng salbe thys sadel soo fayre / he &
alle his peple meruayled moche therof
and the kyng rewarded hym moche
largely / Thenne after this saynt Loye
presented to the kyng that other sadel
sayeng to hym that of the remenaunce
of the golde he had maad the same /
And thenne was the kyng more esmer-
ueilled than he was afore / and de-
maunded how he myght make thys
saddels of that weyght that was dely-
uerd to hym / saynt Loye sayd wel by
the plesure of god / thenne grewe the
name and fame of hym in the kynges
courte / Saynt Loye buyd wel poure
people / for alle that he wanne and
myght buyne / he destribued it to them
in so moche / that ofte he was almoste
naked / The poure people also buyd
hym / that wher he wente they folowed
hym / and that they that wold speke
wyth hym must aske and enquire of
the poure peple wher he was /
On a tyme it happed that as he deled
almesse wyth his owne honde / there
was a reure man that had his hande
styffe and lame / And put forth the
better honde to receyue the almesse /
Thenne Saynt Loye sayd to hym that
he shold put forth the that other honde
whyche as wel as he myght he put
forth / Saynt Loye toke and handled
it and enoynted it wyth a lital oyle
and anone it was guarisshe and heol
e s

Constance the daughter of constantyn the emperor had ii prouostes that one was named John / And that other paul / It happed in that tyme that gallican whiche was duc and conduytour of those of the romaynes shold goo in batayle agens the barbarys / Whiche had taken dace and the contray aboute & he demaunded that constantyn daughter of the emperor shold be gyven to hym in marriage for a reborde / The emperor wold not as for hym / But he thoughte it myght not be / because constantyn after that seynt agnes had helde her wold neuer consent to be marryed / for she had a solbed virginite / therfor she wold rather suffer deeth than enclayne ther to / but neuertheles the mayde that trusted in god said to her fader / that at his retournyng fro the batayle / yf he had victorie myght wel be spoken of þ marriage / & in hope therof she desired to haue ii daughters of gallian for to dwelle with hir that by them she myght knowe the better the maners of their fader / & she depured to hym her ii prouostes John & paul to go with hym to batayle / whiche was so don / thene this duc went to batayle & was descomfyed & fledde in to a cite of tharse / & anon the barbarys assiged him / thene said seint John & seynt paul make thyn abow to god of heuen that thou shalt niener lvedde byf & þ shalt beynquyssh thyn enemyes better than thou hast / & thene he dide after their counseill / & on the morne a ponglyng þ bare a crosse on his sholder appered to hym & said / take thy swerde & com after me / whan gallian the duc had take his swerde / he lede hym thurgh al his enemyes to the kyng / whom he slewe / & al the host was so aferde that they yel ded them al to hym / whom thene he subdued & made the subgettis & tributaries to come / & whan he went by his enemyes ii knyghtes appered & cōfermed hym in the faith / & after he became cristen And returned agayn to rome / And was rewarded with grete honour And thene he prayed the Emperor to pardonne hym of takyng of his daughter / For he purposed neuer

to haue byf / But kepte hym continet and chaste / And that plesyd wel to the emperor Thene there was ii daughters also conuerted / & he lefte his duchye / & gaf all to poure peple / and hym self serued god & dyd after many myracles / in so moche that deuyles & wicked spirites went out of the bodies of creatures by his symple regarde & sygher / And therof the venemee and fame went fro the est into the west / & the peple cam fro ferre for to see this grete man hold he was chaunged / For he wesse the feete of poure men / and sette them attable / and gaf them to ete / he serued the seek men / and dyd the offyce of scrupule moche besy / It happed that whan constantyn was dede an Emperour sone of the grete constantyn was emperor alle of the heretie of the Arxens and held the myrre / He had ii newelbes of whom that one was called gallus and that other julyan / this gallus was so badde that he dyd do sle hym / Thene julyan doubtyng and beynge offerde entrid in to jelygion And dysmypled and semed to be holy and was made lector / He was a magycien and counseilled with fen & des / Of whom he had an iher that he shold yet be emperor / & so it happed afterward / For such nedes cam to constantyn that he createde julyan gouernour of his oste / And namede hym Cesar / He was a grete batayller and man of iherre / Thene whan constantyn was dede / He became emperor Thene commaunded he that gallian the duc whiche was becom so blessed a man / shold make sacrefise to thidolys or elles go out of the contray / For the emperor durst not see so grete a man / Thene he went by alexandrie And there the meserantes made one to renne hym thorough byth a swerde / And so deserued he the crowne of martirdom / Thene helvede julyan the emperor the couetyse of his herre And he confermed by wytnes of the gospel seynge / our lord Ihesus sayde who that renouncteth not alle that he hath / May not be my dysciple / And therfor whan he herd that the blessed sayntes / John

Of Seynt Leon the Pope

and woul had the riches that custancer
 theyr lady had leste to them / and they
 susteyned the pore cristen peple of our
 lord Jesu criss / he demaunded them that
 lyke as they had ben wyth constantyn
 so wold he that they shold be wyth hym
 thenne they sayd to hym when the gho-
 rous Constantyn / and constant his sone
 glorifyed them to be crysten / he wold
 wel serue them / but sayth that thou hast
 forsaken thy religyon ful of vertues /
 he ben departed fro the / ne he wyl
 nomore obeye to the / Julpen thenne
 sayd to them / I had the estate of a
 clerke in the churche / and yf I wold
 haue abyden / I had had the moste wor-
 shipful / But because it is knyght and
 folwe to serue pariss / e to be pole / I
 haue sette my herte in cheualrye / And
 therfor I haue made sacrifice to the god-
 des / And they haue gyuen to me the
 empyre / And thus ye that haue be
 brought forth and nourished in paleys
 ought to be by my syde / e yf ye haue
 me in despyte / I shal do so moche that
 I shal not be despyed / thine answerd
 they / we loue better god than the / e
 we doubt nothyng thy menaces by
 cause that we wyl not angre our god
 thenne sayd Julpan / yf ye do not my
 wyll witym y dayes wityh your agre-
 ment / ye shal do it after agens your
 wyll / The sayntes said to hym / thynke
 ye as though nold the ten dayes were
 goon / And so this day that which
 thou purposest to doo thenne / to whome
 Julpan bene ye that crysten men shall
 make you martyrs / but yf ye consent
 to me I shalle pynyshe you / Not as
 martyrs / but as comen enemyes / thine
 John and poule durynge these y dayes
 entended to prayer and to almesse /
 And after on the tenth day terence
 was sent to them which sayd to them
 Our lord Julpan hath sent me to you
 That ye shold honour the ymage of
 Jours which he bring to you /
 Or elles ye must deye / Thenne they
 sayd to hym / Yf Julpan be thy lord /
 Haue thou was wyth hym / he haue
 none other lord but Jesu criss / when
 Julpen herde these wordes / he made
 theyr hertes to be synner offe secretlye
 and to be surpysed in theyr folow / and
 after made to be said that they wyl sent

in to egypte / Thenne anon after the
 fende entred in to the sonne of terence
 And began to crye in that hous that he
 was brent of the deuyll / When tere
 cryan salbe this / He knoweth by his
 trespass / And after tere cryen e
 put in wrytynge the passion of this
 holy sayntes / And his sonne was de-
 lyuered of the deuyll / This was don
 in the yere of grace four hundred fiftie
 and four / Seynt gregory wordeth
 that a lady dyed ofte and gladly the
 churche of these two sayntes / And
 when she cam on a tyme she fonde two
 monkes in straunge abbey And she
 supposed they had be monkes /
 She commaunded to gyue them her
 almesse / But whyles her despendet
 approched to them / They approched
 to her and sayd / Thou dyest nold
 us / But we shalle dysce the atte
 day of iugement / And shalle gyue
 that / that we may /
 And when they had so sayde / Anon
 they kysst alwaye / Thenne late
 he praye vnto god that by theyr mer-
 tes / He gyue to us in this worlde
 his grace / And in that other his
 glorie / Per Crisum Domini nostri
 Amen

Here Endeth the lyues of the
 holy Seyntes Johan & Paule

Here foloweth of Seynt Leon
 the Pope

Leon the Pope as
 it is wode in the myra-
 cles of our blessed la-
 dy / In the churche of
 seynt marie the more
 as he song there masse / e moche people
 by ordre were comyned e housled / and
 a matrone a certeyn woman kysed his
 honde / wherof he was temptid test-
 mently in his flesshe / And this holy
 man was a grete worker and auenger
 on hym self and oute of his honde
 that same day pynelpe and thylbe
 it fro hym / Aftirward the people
 murmured amongz them / by cause the
 pope song no masse / And dyd not

daye seruyse solemnyly as he was
wont to doo / Thenne leon turned hym
vnto the blessed Virgyn our lady / &
comfyed hym self holy to hir prouyde
Thenne she anon appered to hym / and
restored to hym hys hond & reformed
it with hir holy handes / commaundyng
that he shold goo forth and offre sacre
fyse vnto hir sonne / Thenne thys holy
man leo preached vnto alle the people
that cam thider / and shewed euidently
how his hond was restored to hym a
gayn / This leo the pope helde the cou
seyle at Calcydon / and ordeyned byr
gyres to be sayled / It was also made
there a statute / that the Virgyn marie
shold be called the moder of god / that
same tyme attila destroyed Italye /
thenne leo wastryng prayed in þ church
of thapostles thre dayes and iii nygh
tes / and after sayde to hys men who
that wyl folow me late hym folowe /
Whan thenne he approached to Attyle /
And as he salbe seint leon / he descended
fro his hors and fyl down platte to
hys feet / and prayed hym that he shold
aske what he wold / And he desired
that he shold goo out of Italye / and
releue the cristen peple that he had in cap
tyvte / And his seruautes repressed
hym that the tryumphyng prync of the
world shold be ouercomen of a prest /
he answered / I haue prouyded for my
self and to you / I salbe on his right
syde a knyght stondyng with aswerd
dualden and sayeng to me / But yf
thou spare this mā thou shalt be slayn
and alle thy men / Thenne seynt Leo
wrote a pistle to fabiane bisshop of con
stantynople agens entaun and nesto
rum / which he layde vpon the sepulchre
of seynt Peter and was in contynuell
fastynges and prayers sayeng / O holy
peter what that I haue erred in thys
epysle as man / thou to whome the
cure of the church is commysed correcte
& amende / And after xl dayes Peter
aperid to hym prayeng / and sayde I
haue redde it and amended it / Thenne
leo toke the epistle / and found it correcte
and amended with the handes of
thapostle / Other also xl dayes he was
contynuellly in fastynges and prayers
at the sepulchre of seynt Peter / Expec
tyng to gete hym forgynenes of hys

synnes / To whom peter appered and
sayd / I haue prayed our lord for the /
and he hath forgynen the alle thy syn
nes / sauf only of thymposicion of thy
hond thou shalt be examyned / De
dyed aboute the yere of our lord four
hundred and fitye

Thus endeth the lyf of Seynt
Leon the Pope

Here foloweth of Seynt Peter
thapostle and first of his name



Peter had a grete
Name / For he was
called Symon bario
na / & symon is as
moche to saye as
ryght obeyfaint / or
commysyng grete he

upnesse / bariona is as moche to saye
as sone of a douue or of a culuer / he
was obedyent vnto our lord callyng
hym / For attē tyme of one only cal
lyng he obeyed to our lord / he was
comysyng heynes and sorowe vnto
he wenyed ihesu cryst / For he went out
and wepte bitterly / he was sone of
the douue / For he serued god with
symple intencion / Secondly he was
callyd Cephas which is as moche to
saye as chief / or stone / or blamyng
with the mouth he was sayd chief by re
son of the pryncypalite in prelacion /
A stone by reason of his stedfastnes in
his passyon / blamyng with his mouth
by reason of constauce in his preachyng
Thirde he was called peter which is
as moche to saye as knowyng on vnto
syng / & thoyng or vntowndyng / know
yng / for he knewe the dygnyte of cryst
vnto he sayd thou art cryst sone of
the lyuyng god / In vntowndyng and
thoyng / vnto he vntownd hys feet
fro thaffectyon of alle dedely & earthly
werk sayeng / so we haue left alle
thyng & vntowndyng / For he hath
vntownden the bondes of synne /
And that was by the keyes that he
was gedyd of our lord / And he
A ii

Of seynt Peter

Had the surname/ he was sayd symon
 iohanna which is as moche to saye as
 the haute of our lord / Secondly he
 was sayd symon iohannis / that is to
 saye / to whom it is gauen / And
 thredly he is sayd Symon bariona /
 that is to say sonne of the douue / By
 which is gauen to vnderstonden / that
 he had beaute of maners / yeste of ver
 tues / and abundaunce of trewes / For
 the douue hath waylyng for her songe
 This name peter / ihesus promysed to
 put to hym / iohis primo / Thou shalt
 be called cephas that is to saye peter /
 Secondly he dyd that he promysed / as
 it is sayd Mathei quarto / And he
 named symon / peter & c / Thirde he
 confirmed it mathei vij / And I saye
 to the that thou art peter & vpon thy
 stone & c / his martyrdom wrote marcel
 lus / kinas papa / Egesippus / and so
 the pop

Of Seynt Peter



Seynt Peter thap
 rosete among al other
 & aboue alle Mother
 was of moost feruent
 and deuotyng loue /
 For he wold haue knowen the taryer
 that wold bringe our lady Iesu cryst

As seynt aulphyn sayth yf he had kno
 we hym he wold haue torn hym with
 his teethe / And therfore our lord wold
 not name hym to hym / For as Crisof
 some sayth yf he had named hym / pe
 ter had arysen / and eke to torn hym
 peter went vpon the see / he was cho
 sen of god to be at his transfiguracion
 And wyped a mynde from deith to lyf
 he send the statere or piece of money in
 the fyfthes mouth / He waped of our
 lord the keyes of the kyngdom of heu
 he toke the charge to fede the sheep of
 ihu crist / he conuerted at a whiff of a
 thre thousand men / he heled claude with
 John & thenne conuerted 8 thousand
 men / he sayde to Ananias and saphyre
 their deith byfore / he heled Enee of the
 palisy / he wyped thabys / he baptyzed cor
 nelys / with the shadowe of his body /
 he heled seek men / He was putte in
 pryson by herode / But by the angelle
 of our lord he was deliuered / what
 his mete was and his clothynge the
 toke of seynt Clement wytnessith / For
 he sayde brede only wyth ogyres and
 feld with boxes is myn usage /
 And I haue suche clothynge as thou
 seest a Cote and a mantel / And
 when I haue that / I demaunde no
 more / It is sayd for certeyn that he
 bare alway a sudary in his bosom with
 which he wyped the teeres that ran
 from his eyen / For when he remem
 bred the sweet presence of our lord
 for the grete loue that he had to hym
 he myght not forlete wepyng / And
 also when he remembered that he had
 wepyd hym he wept abundantly
 grete pynke of teeres / In suche wyse
 that he was so accustomed to wepe that
 his face was stent wyth teeres as it
 semed / byke as Clement sayth / And
 sayth also that in the nyght when he
 herde the cocke crowe he wold wepe
 customably / And after that it
 is redde in historia ecclesiastica / That
 when Seynt Peter wold was lede
 to her passyon / He had grete
 ioy / And called hyr by hir propre
 name and sayd to her / My wyf &
 membre the of our lord / On a
 tyme when Seynt Peter had sente
 sbo of his dysciples for to preche
 the saythe of Iesu Cryst / And

whan they had goon twenty daye four
 weyes / one of them deyed / And
 that other thenne reuerend to seynt pe
 ter and told hym what was happened
 Som say that it was seynt mercour
 that so deyed / And somme saye it
 was seynt matheus / And other saye
 that it was seynt frankie / Thenne
 seynt peter gaf to hym his staffe and
 comaunded that he shold retorne to his
 felawe and lay hit vpon hym / which
 he so dyd / Thenne he whiche had ben
 xl dayes deed / anone aroos al ly
 uynge / That tyme Symon thenchau
 our was in Jerusalem / And he sayd
 he was first trowth / and affermed
 that who that holdeth bycure in hym he
 shold make them perpetuel / And he
 also said that nothyng to hym was im
 possible / It is redde in the booke of
 seynt Clement / That he sayd that he
 shold be worshipped of alle men as
 god and that he myght doo alle that he
 wold / And he sayd yet more / Whan
 my moder Rachel comaunded me that
 I shold go reue come in þe felde & salbe
 the zickle redy to reue with / I commaū
 ded the zickle to reue by it self alone /
 And it reped ten tymes more than
 any other / And yet he added her to more
 after Jerom / And sayd I am the
 word of god / I am the holy ghost / I
 am almighty / I am al that is of god
 he made serpentes of brasse to moue / &
 made thymages of yron and of stone
 to lalbe / and dogges to synge / and
 as seynt lyne sayth he wold dispute
 with seynt peter / and stelde at a day
 assygned that he was god / and peter
 cam to the place where the scrif shold
 be and sayd to them that were there /
 chere to you brethern that loue trowth
 To whom Symon sayd / We haue non
 nede of thy peas / For yf peas and
 concorde her made we shold not prou
 fyte to fynde the trowth / For theyre
 haue peas among them / And therfor
 desyre no peas but bataile / for whan si
 men fyghten / and one is ouercomen
 thenne is it peas / Thenne sayd peter
 why dredest thou to here of peas / Of
 synnes growbe lathelless / where ys no
 synne there is peas / In disputynge is
 trowth founden and in lathelless right
 lathelless / Thenne sayd Symon it is not

as thou sayest But I shalle stelde
 to the / the power of my dygmyte / that
 anon thou shalt adoure me / I am
 first trowth and may flee by the ayre
 I can make nedre trees / and some sto
 nes in to brede / Endure in the fyre
 without hurtynge / And alle that I
 wyll / I may doo / Seynt peter dis
 puted agens alle thys / And disclosed
 alle his malefices / Thenne Symon ma
 gus seynge that he myght not respte
 peter / cast alle his tokes in to the see
 lest seynt peter shold proue hym a ma
 gycyen by his tokes / And went to
 Rome where he was hadde and reputed
 as a god / And whan peter kne we
 that / he folowed and cam to Rome /
 The iij yere of claudius thempour
 peter cam to Rome / And sette there
 yv petre and ordeyned two bisschoppis
 as his helpars / Lyne / and Elete /
 one within the walles / And that
 other withoute / He entendede moche
 to prechynge of the word of god / by
 which he conuerted moche peple to the
 fayth of cryst / And heled many seck
 men / and in his prechynge alle day he
 preyed and preferred chastite / He
 conuerted four concubynes of agrippe
 the prouost / So that thei wold nomore
 come to hym / wherefore the prouost
 sought occasyon agens peter / After
 this our lord appered to seynt peter say
 eng to hym / Symon magus and nero
 purposen agens the / drede the not for I
 am with the / and shalle gyue to the the
 solace of my seruaut paul / which to
 morn shal come in to Rome / Thenne peter
 knolynge that he shold not long abyde
 here assembled al his brethern / & toke
 element by the hond and ordeyned hym
 a bisschop / and made hym to sitte in his
 oune sece / after this as our lord had
 sayd tofore paul cam to Rome / & with
 peter began to preche the fayth of crist /
 Symon magus was so moche bybured
 of nero / that he wend that he had ben
 the keeper of his lif / of his helth / & of
 al the cite / on a day as he þe pope sayth
 as he stode tofore nero suddenly he
 was chaunged / nold olde / and nold yonge
 which whan nero sawe he supposed
 that he had be the sone of god / Thenne
 sayd Symon magus to nero / By myght
 that thou shalt knolbe me to be the
 A. iij

Cōfessyōn Peter

very sonne of god / cōmaund my hēd
 to be smyten of / & I shal aryse agayn
 the third day / Thēne new cōmaund
 to his broder to smyte of his hēd / and
 when he supposed to haue bysede symon
 he bysided a ronne / Symon by hys
 art magyke went alway unhurt and
 gadered to geder the mēbres of the rāne
 and byd hym thre dyces / The blode
 of the rāne abode and congeled / The
 thirde day he cam and shelded hym to
 Nero sayng cōmaund my blode to be
 washten alway / For so I am he that
 was bysided / and as I promysed I
 haue risen agayn the third day / whom
 Nero seynge was astyshed / & trolbed
 terply that he had ben the sone of god
 Alle this sayth leo / Somtyme also
 when he was with nero secretly wyth
 in hys conclaue / The deupl in his lyk-
 nes spake without to the peple / Thēne
 the romayns had hym in such worship
 that they made to hym an ymage / and
 wrote aboue thys tytle / To symon
 the holy god / Peter and paul en-
 tred to nero / & discouered al thenthan-
 temens and malefices of Symon ma-
 gus / And Peter addid thereto
 seynge that lyke as in Cryst ten elbo
 substantes / That is of god and man
 So is in thys magycien in substantes
 That is of man and of the Deupl /
 Thēne sayd symon magus as seynt
 Marcell and leo witnesse / Lest I
 shold suffre any longer thys enemye /
 I shal cōmaund my angellys / that
 they shal auge me on hym / To whom
 Peter sayd I drede nothyng thyn an-
 gellys / but they drede me / Nero sayd
 Dredest thou not simon that by artyn
 thyngees affermeth his godhede / To
 whom Peter sayd / yf dygmyte or
 godhede be in hym / Lete hym telle nob
 what I thynke / or what I doo / which
 thoughte I shalle first telle to the /
 that he shal not malye by what I thynk
 to whom nero sayd / come hithe and
 say what thou thynkest / Thēne pe-
 ter went to hym and sayd to hym he
 cōfessy / cōmaund som man to beynge
 to me a hardy bof / and deliuer hit
 to me pynely / when hit was taken
 to hym he blessed hym / and byd hym
 vnder his stee / and thēne sayd he
 nob symon say what I thynke / and

haue sayd / and doon / Symon an-
 swerd / lat peter say what I thynke
 Peter answered what symon thynketh
 that I knowe I shal do it when he hath
 thought / Thēne Symon haun-
 indignacion cryed a hōde / I cōmaund
 that dogges come and deuoure hym /
 And sodenly there appered grete dogs
 gees / And made an assaulte agynst pe-
 ter / He gaf to hem of the brede that
 he had blessed / And sodenly he made
 them to flee / Thēne sayd peter to nero
 so I haue shelded you what he thought
 agynst me not in wordes but in dedes /
 For when he promysed angellis to come
 agynst me / he brougth dogges / therby
 he sheldeth that he hath none angellys
 but dogges / Thēne sayd symon / here
 ye peter and paul / yf I may not greue
 you here / ye shal come where me shall
 schoue to iuge you / I shal spare you
 here / Her leo / Thēne Symon
 magus as Egesippus and lynus say-
 en / Elate in pryde auaunted hym
 that he can reyse dede men to lyf / And
 it happed that there was a yonge man
 dede / And thēne Nero late calle
 peter and symon / And alle gaf
 sentence by the wyll of symon that
 he shold be slayne that myght not a-
 ryse the dede man to lyf / Symon thēne
 as he made his incantacions vpon the
 dede body / he was sene moue his hēd
 of them that stode by / thēne alle they
 cryed for to stonke wter / Peter vnnet
 getyng scyence sayd / yf the dede body
 lyue / lete hym aryse walke and speke
 elles knowe ye that hit is a fantasye
 that the hēd of the dede man moueth /
 late symon be taken fro the bedde / and
 the body abode vnmouable / Peter
 stondyng aser makinge hys praye
 cryed to the dede body seynge / yonge
 man aryse in the name of ihesu cryst of
 nazareth crucified / And anon he arose
 luyng and walkyd / thēne when
 the peple wolde haue stoned symon
 magus / peter sayde / he is in payne y-
 nough knowyng hym to be ouercomen
 in his herte / Our mayster hath taught
 vs for to doo good for euyl / Thēne
 said symon to peter & paul / yet is it not
 comē to you that ye desyre / for ye be not
 worthy to haue martirdom / the which
 answered that is that we desyre to haue

So the shal neuer be wel / For thou
 speest alle that thou sayest / Thanne as
 marcel sayth Symon went to the hous
 of marcel and found there a grete dogge
 black / at the dore of the hous / and
 sayd noli I shall see yf peter whiche
 is accustomed to come hether shal come
 And yf he come this dogge shal swan
 gle hym / And a lytil after that
 peter and poul went thider / And
 anon peter made the signe of the crosse
 and bounde the hound / And the
 hound was as tame and meke as a
 lambe / and purselvede non but symon
 And went to hym & toke & caste hym
 to the grounde Under hym and wold
 haue strangled hym / And thanne
 ran peter to hym and cryed vpon the
 hound that he shold not do hym ong
 harme / And anon the hound kste
 and touched not his body / But he
 alle to rente and tare his gown in such
 wyse that he was almost naked /
 Thanne alle the peple and specially
 chyldeyn ran with the hound vpon hym
 And hunted and chased hym out of
 the town as he had ben a bulf /
 Thanne for the reproofe and shame / he
 durst not come in to the town of alle
 an hole yere after / Thanne Marcell
 that was discipule of symon magus
 seynge thise grete myracles came to pe
 ter / And was fro thene forthon hys
 discipule / And after at the ende of the
 yere symon returned and was receyued
 agayn in to the temple of Nero / And
 thene as leon seyth this symon magus
 assembled the peple & sheld to them
 how he had ben angred of the galyle
 ens / And therfor he sayd that he
 wold leue the cite which he was wont
 to defende and kepe / And sette a
 day in which he wold ascende in to he
 uen / For he dayned nomore to dwelle
 in therthe / Thanne on the day that he
 had stabaffed lyke as he had sayd he
 went vp to an hye tower which was
 on the capitol / And there beinge
 crowned with lauer therbe hym selfe
 out fro place to place and began to fle
 in thayer / Thanne sayd saynt poule
 to seynt peter / hit apertyneth to me
 to praye / And to the for to comantre
 Thanne sayd Nero this man is thy
 god / and ge ben the tymptres / thenne

sayd seynt peter to seynt poul / Thou
 brother lyfste vp thyne hede and see how
 symon fleeth / Thanne seynt poule
 sayd to seynt peter / When he saith
 hym flee so hye / peter whi sayest
 thou performe that thou hast saydome
 god noli alleth be / Thanne sayd
 peter / I charge and coniure you An
 gelles of sathanas which beere hym in
 thayer by the name of our lord Ihesu
 cryst / that ye beere ne susteyne hym no
 more / But let hym falle to the erthe
 And anon they lete hym falle to the
 grounde and strake his necke and hede
 and dyed there forthwith / And
 when Nero herd saye that symon was
 dede / and that he had kste such a
 man / he was forouful / and sayd
 to thapostles / ye haue don thys in
 despyte of me / And therfore I
 shall destroye you / by myghte cruel
 ample / Dec leo / Thanne he deli
 uerd them to paulyn which was a
 moche noble man / And paulyn deli
 uerd them to mamertyn Under the re
 pyng of the knyghtes proesse and
 martiniani / Whom saint peter conuerted
 to the fayth / And they thenne ope
 ned the pryson / and lete them alle
 goo out that wold goo / wherfore
 after the passyon of thapostles pau
 lyne when he knawe that they were
 crysten / expeded both proesse and
 martyryan / The brethern thenne
 when the pryson was opened prayed
 peter to goo thens / and he wold not
 but atte last he beinge overcome by
 theyr prayers went alwaye / And
 when he cam to the gate as leo wit
 nesseth which is called sca manna ad
 passus he mette ihu cryst comynge a
 ynt hym / And peter sayd to hye
 Lord whither goost thou / And he
 sayd to hym / I goo to Rome for to be
 crucyfied agayn / And peter deman
 ded hym / how shalt thou be crucyfied
 agayn / he sayd yf peter sayd then
 lord I shal retorne agayn thare for to
 be crucyfied with the / This sayd our
 lord ascended to heuen / peter schol
 dyng it / which was fore / & when
 peter understode that our lord had
 sayd to hym of hys passyon he reuer
 ned And when he cam to hys brethren
 he told to them what our lord had
 sayd

Of seynt Peter

sayde/ And anon he was taken of the mynystres of Nero/ & was deliuered to the prouost agrippe / Whene was his face as cleer as the sonne as it is sayde. Thenne agrippe sayd to hym / thou art he that glorifyest in the peple / and in thynges that thou departest fro the bedde of theyr husbondes / Whom thapostel blamed / & sayd to hym / that he glorifyed in the crosse of our lord / Ihu xpyt / Thenne peter was commaunded to be crucyfyed as a stranger / and by cause that poull was a cytizen of rome hit was comaunded that his hede shold be smeten offe / And of this sentence geueyn agens them sent dionys in a pisle to Tymothe sayth in this wyse / O my brother tymothe / yf thou haddest seen thagonyes of the ende of theym / thou sholdest haue sayed for theymnes & for the / Who shold not wepe that hur whan the commaundement of the sentence was gnyen agens them that peter shold be crucified / and poull be byrred / thou sholdest thine haue seen the turbes of the ielbes and of the paynes that smote them and spide in their eyfages / And whan the horrible tyme cam of theyr ende / that they were departed that one fro that other / they bond the pylers of the world / but this was not withoute waylyng and weynge of the brethern / Thenne sayd seint poull to seint peter / Speke to with the / that art foundement of the chyrche / and pastour of the schep & lambs of our lord / Peter thenne sayd to poull / go thou in pees precher of good maners / Medytatour / ledar and solace of nightful men / And whan they were with dualbey fer fro other / I folowed my mayster / They were not both slayn in on strete / They sayth sent dionys / & as leo the pore and marvellous witnes whan peter came to the crosse he sayd / whan my lord descended fro heuen to the earth / he was put on the crosse right by / but me whom hit pleseth to call fro the earth to heuen / my crosse shall helpe my hede to the earth / and adresse my feet to heuen / For I am not worthy to be put on the crosse lyke as my lord was. Therfor take my crosse & crucyfy me my hede downward / Whene they turned the crosse and fastned his feet Spward

and the hede downward / Thenne the peple were angrey agens nero and the prouost and wolde haue slayn hem by cause they made seint peter so to dye / but he requyred them / that they shold not lette his passyon / & as leo witneseth Our lord opened the eyen of them that were there and wepte / so that they saw the angelys with crownes of roses & of lylles standynge by peter that was on the crosse with the angelys / And thenne peter requyred a toke of our lord wherin he lerned the wordes that he sayd / Thenne as egesippus saith peter sayd thus / lord I haue desired moche to folowe the / but to be crucyfyed by / right I haue not durred / Thou art allwey rightfull / Oure and souerayne / & we ben sonnes of the first man whiche haue the hede enclined to the earth of which the fulle signefieth the forme of the generatione humayne / Also we be borne that we ben seen enclined to the earth by effecte / And the condicion is chainged for the world beneth that such thyng is good which ys euill & badde / lord thou art alle thyng to me / & nothyng is to me but thou only / I yelde to the thankynges with alle the spryte of which I lyue / by which I vnderstande And by whom I calle the / And whan seint peter salde this the good crysten men salde his ghorpe / in waldynge thankynges to god / and comendynge good peple to hym / he rendered by his spicate Thenne marcel and apuleus his brother that were his disciples toke of the body fro the crosse whan he was dede / and enoynted hit with moche precyous oymement / and buryed hym honourably. Psodorus sayth in the toke of the natyure & dethe of seyntes thus / Peter after that he had gouerned Antioche he founded a chyrche vnder claudys thempour / he went to Rome agens symon magus / there he wryteth the gospel by yere and held the bisshopricke / & by yere after the passyon of our lord he was crucyfyed by nero turned the hede downward for he wolde be so crucyfyed / as psodorus / That same daye peter and poull appeared to seint dionys / as he saith in his forsayd epistle in these wordes / vnderstand the myracle & see the prodage my brother tymothe

of þ day of the martirdom of them for 3
was wedy in the tyme of departynge of
thym/ After their deþ 3 sette them to
goder hond in hond/ entrynge the gates
of the cyte & clow with clothes of light
and arrayed wyth crownes of clernes
& light / hec dionisius / Nero was not
unpungffed for their deþ and other
grote synnes & tyrannyes that he com-
mytted/ for he sette hym self with his
owen hond/ whiche tyrannyes wer ouer
longe to telle but shortly 3 shall re-
late somme/ he sette his master seneca
by cause he was aferd of hym when he
went to scole / Also Nero sette hys
moder and sette hys hely for to see the
place where he lay in / The phisiciens &
maysters blamed hym and sayd the
sone shold not see his moder that had
borne hym with sorow and payne/ then
sayde he make ye me with child & after
to be deliuerd that 3 may knowe what
payne my moder suffred / whiche by
craft thei gaf to hym a pong troffie to
drynke and geiue in his hely/ & then
he said but if ye make me to be deliuerd
3 shal see you alle/ & so they gaf hym
such a drynke that he had a rompe &
cast out the troffie / And bare hym on
honde that because that he abode not his
tyme it was misshapen / whiche yet he
made to be kepte / Then for his plesyr
he set Rome a fyre / whiche burnyd
vij dayes and vij nyghtes / and was
in an hys house & enoyed hym to see so
grote a feare of fyre & songe meryce/
he sette the senatours of Rome to see
what sorowe and lamentacion theyre
wyues wold make he wedded a man
for his wyf / he filled wyth nettes of
golder threds / And the garment that
he had worn one day / he wold neuer
were it ne see it after / Thenne the Ro-
maynes seynge his wodnes assayled
hym and parselbed hym vnto without
the cyte/ And when he sawe he myght
not escape them he toke a stake & har-
ped hit with his teth/ & therewith stak
hym self through the body / & so steebe
hym self/ In an other place it is redde
that he was deuoured of wolues/ then
the romayns returned / and fonde the
troffie & therbe it out of the clow and
there burnt hit / In the tyme of seint
Carys the pope/ grekes stak alway

the bodies of the apostles petre & paul
but the deupls that wer in the peoles
were consturied by the deupne lctue
of god & cryed and sayde / ye men of
rome seour hastily your goddes whiche
ken stolen fro you/ for whiche thyng
the good crysten peple vnderstode that
they were the bodies of petre and paul
And the paynemes had supposed that
it had ben theyr goddes thenne assens
bled grote nombre of crysten men and
of paynemes also / And purselbed
so longe the grekes / that they doubted
to haue be stakn / & therbe the bodies
in a pitte at catacumbas / But after
ward they wer dvalben out by crysten
men / Seynt gregory sayth that the
grote force of thondre & lychtyng that
cam fro heuen made them so affrayed
that they departed eche fro other / and
so left the bodies of thapostles at ca-
tacombs in a pitte / But they doubted
whiche bones wer petres and whiche
pauls / wherfor the good crysten men
put them in prayers & fastynges / and
it was answered them from heuen/ that
the grote bones langed to the peshoure
& the lass to the fisshar/ & so were depar-
ted/ & the bones wer put in the chyrche
of hym that it was dedicate of/ & other
saye that siluester the pope wold haue
the chyrches and toke all the bones to
gyder and departed them by theyghte
grote and smale / and put that one
half in one chyrche and that other half
in that other / And seint gregore recoo-
teth in his dyalogue/ that in the chyrche
of seint petre wher his bones rest was
a man of grote holynes & of mekenes
named gencyen / And there came a
mayde into the chyrche whiche was cre-
pel and drewe hir body & legges after
hir with hir handes / And when she
had longe requyred & prayed sent petre
for helth / he appered to hir in a vision
and sayd to her / Go to gencyen my
seuamnt / and he shal restore thy helth
Then began she to creepe here and there
through the chyrche and enquired who
was gencyen / and sodenly it hapned
that he cam to her that hym sought/ &
she sayde to hym/ the holy apostle seint
petre sent me to the that thou sholdest
make me hole and deliuer me fro my
dysase/ and he answered yf thou be sent

Of Seynt Peter

to me fro hym/ Arise thou anon and
goe on thy feet / And he toke her by
the hande and anon she was alle hole
in such wyse as she felt nothing of
her grief nor malady/ And thence she
thanked god and seynt peter / and in
the same tyme seynt gregore sayth that
that an holy preste was com to thende
of his lyf / he began to crye in grete
gladnes / ye be welcom my lordes / ye
be welcom/that ye touchefull to come
to so lytel & poure a seruaunt/and he
sayd: I shal come & thanke you / thine
they that stode by/ demanded who they
were that he spak to / And he sayd to
them wondryng / haue ye not seen the
blessed apostles peter and paul / and
as he cryed agayn his blessed soule de-
parted fro the flesch/ Som haue doute
whether peter & paul suffred deith in one
day/ For som saye that it was the same
one day/ but one a yere after the other
And Iherome & alle the seyntes that
wrote of this mater accord that it was
on one day & one yere / And so is hit
conteyned in an epysle of Denys/ and
also the xxv sayth the same in a sermon
sayeng we suppose / But that it was
not don without cause that they suffred
in one day & in one place the sentence
of the tyrant / And they suffred deith
in one tyme to thende that they shold
goe to gedre to Ihu cryst / and to the
under one persecutour/ to thende that
equal cruelte shold serue that one &
that other / The day for thei myghte
the place for thei glorie/ And the per-
secutour oure come by vertue / hec leo /
though they suffred to the deith in one
day and in one hour / yet it was not
in one place / but in dyuerse in thin
tyme/ And Iherosayth a versypar in
this wyse / Ense coronatus paulus
cruce petrus eodem / Sub luce / luce /
hoc/ day nero / Roma locus / That is
to saye/ paul crowned with the fliberd
And peter had the croffe reuered / the
place was the cyte of rome/ And hold
be it that they suffred deith in one day
yet seynt gregore ordeyned that/that
day specially shold be the solemnyte
of seynt Peter / And the next day
Comemoration of seynt paul / For the
chirke of seynt peter was halowed
that same day/ And also for as moche

as he was more in degnyte / & first
in conuersion / and held the prynces
palace at Rome/

Thus endeth the lyf of seynt Peter chappelle



Here beynnech the lyf of seynt Paul chappelle and doctour

Paul is as moche
to saye as the mouth of
a trompe or of sence or
merueylously chosen / or
a myracle of charyon
Or paul is sayd of
paula that is wite/ Or it is sayd attill
of latyn / And by this ben vnderston-
den by prerogatyues/whiche paul had
before the other apostles / The first is
a fruitful tongue / For he reueleth
bid the gospel fro Jerusalem to Jerico
And therfore he is sayd the mouth of
a tromp/the is was vertuose charye
for he sayd who is seke/ I am not seke
& therfor he is sayd mouth of sence or
vnderstandyng / The thyrd is carer-
cion moche merueylous/ and therfor
he is sayd merueylously chosen/ For he
was merueylously chosen & conuertyd
The fourth is the hande werchyng / &

therfor he is sayd monestrous of
election / For it was a grete myracle
whan he chas to gete his dispences
with the labour of his handes / and
to preche without assengz / The fyrst
was contemplacyon delycous / For
reste of thought is requyred in contem-
placyon / For he was mystified into
the thirde heuyn / The seynt was humy-
lyte vertuous / and therof he is sayd
lytel / Of this name paul he thre
oppynons / Origen sayth that he had
allewhay the names / and was called
paulus and saulus / And Kallanus
sayth that he was called saulus / and
that was after Saul the proude kyng
but after his conuertyon he was callid
paul / as it were lytel and humble of
fyrste / And therfor he sayd I am
keest of alle the apostles / And here
sayd that he was called paul of Ser-
gio paul preconsul whom he conuerted
to the fayth / And kynus the pope
baptized his passyon

Of Seynt Paul doctor and
Apostle



Paul chap
poule after his con-
uertyon suffred many
psecutions / the which
the blessed hyllarye
reherfeth shortly say-

ing / Poule thapostle was taken with
roddis by philippis / he was put in pri-
son / and by the feet fast sette in stockes
he was stoned in listis / In poyne
and thessalonique he was perseluid of
wicked peple / In Ephesum he was de-
lyuerd to wyld bestis / In damask
he was lette by a sepe down of the wall
In iherusalem he was arrested / taken /
bounden / and alwayked to be slayn / In
Cezarea he was enclosed and defamed
saylyng towarde pntre he was in pa-
ryl of deith / And so thens he cam to
rome / and was juged / Under nero and
there fynysht his lyf / This sayth
seynt hyllarye / Poule toke vpon hym
to be apostle among the gentyles / In
epheus was a contracte which he toke

and redressid / a yong man that felle
out of a wyndow and dyed / he ressed
to lyf / and dyd many other myacles
at the yle of metylene / a serpent bite
his hande / and hurted hym not / and
he thurbe it in to the fyre / It is sayd
that alle they that cam of the progenye
and lynage of that man that thenne
herberwled poule may in no wyse be
hurt of no venemous bestis / wherfore
whan theyr children be born they putte
serpentes in theyr cradellis for to prue
yf they be truly theyr children or not
In som place it is sayd that paul was
lasse than peter / Otherwhyle more / and
somtyme egalle and lyke / For in dyg-
nyte he is lasse / In prechyng greter
and in holynes they be egal / Raymond
sayth that paul too the cocke crowde
into the hour of fyue he laboured with
his handes / e after entred to prechyng
and that endured almost to nyght / the
residue of the tyme was for to ete /
sleepe / and for prayer / which was ne-
cessarye / He come to rome whan nero
was not fully conformed in the empire
and new heryng that there was dispa-
tyngz e questyons made betwene paul
and the Ielbes he wrythynge not moche
therof / suffred paul to go wher he wold
and preche freely / Jeronimus saith in
his boke De uiris illustribus that the
xxij yere after the passyon of oure
lord / the second yere of new seynt paul
was sent to rome bounden / and yere
he was in free keepyng and disputed
ayens the Ielbes / and after he was
lete go by nero / and prechid the gospel
in the west parties / and the xiiij yere
of nero the same yere e day that peter
was crucified his hede was smyten of
Dec Jeronimus / The wysdom and
relygion of hym was published over
alle / and was reputed meruellous
he gat to hym many frendes in them
perours hous / and conuerted them to
the fayth of cryste / and some of his
wrytynges wer recyved and redde to
fore the emperour / and of al men mer-
ueylously commended / and the senate
understode of hym by thinges of auctori-
te it hymed on a day that paul prechid
adunte euylong tyme in a hote a yong
man named patroclus brother of nero
and with hym welpleased / went for

[Of Sebut Boul

to see the multitude of peple / and the
 better for to see paul he went up in to
 a hyndolbe / and there steyng full
 down & dyed / which when new herde
 was moche fory and heuy therfor / and
 anon ordeyned another in his offyce /
 paul knowyng herof by þe holy goost
 sayd to them stondyng by hym / That
 they shold goe and bringe to hym
 patroclus which was deid and that
 thempour buyd so moche / whom
 when he was brought he wyped to lye
 and sent hym with his felawes to the
 emperour / whom thempour knelbe
 hym for dede & whyles he made lamen /
 tacyon for hym / hit was told to the
 emperour that patroclus was comen to
 the yate / And when he herd that pa-
 troclus was alpye he moche merueyled
 and commaunded that he shold come in
 To whom new sayd / patroclus lyuesth
 thou / and he sayd / ye emperour I lyue
 and new sayd / who hath made the to
 lyue agayn / and he sayd the lord ihu
 crist kyng of alle worldes / Therne
 new sayng wordis sayd / therne shalle
 he regne euer and resolute alle the Roy-
 ames of the world / To whom patro-
 clus sayd / ye certenly emperour / therne
 Nero gaf to hym a buffet sayng /
 therfor thou seruest hym / and he sayd
 ye serply I serue hym that hath wyped
 me fro deth to lyf / Therne fyue of the
 mynysters of nero that assayed hym
 sayd to hym / O emperour who smiteth
 this yong man truly and wyfely an-
 sweryng to the / Trust truly we feue
 that same kyng almyghty / And when
 Nero herd that / he put them in prison
 for strongly to torment them / whom
 he moche had lured / Therne he made to
 enquire and to take alle cristen men /
 And without examynacion made them
 to be tormented with ouer grete tormen-
 tes / Therne was paul among other
 bounden and brought to fore nero / To
 whom new sayd O thou man fruaunt
 of the grete kyng / bounden to fore me
 why withdrauest thou my knyghtes /
 and drildest them to the / To whom
 paul sayd / Not only for thy corner I
 haue gadred knyghtes / But also I
 gadre fro the Inyuerfal world to my
 lord / To whom our kyng proueth such
 wyles that neuer shalle faile / And

guarunte that they shalle be exchaged
 fro alle indygence and nede / And if
 thou wilt be to hym subgette / Thou
 shalt be sauf / For he is of so grete
 polber / that he shal come and iuge
 alle the world / and destroye the figure
 therof by fyre / And when new herd
 that he shold destroye the figure of the
 world by fyre / commaunded that al the
 cristen men shold be brent by fyre / &
 paul to be brydded as he that is gilt-
 aynt his mageste And therne so grete
 a multitude of cristen peple wer slayn
 therne / that the peple of rome brake up
 his paleys / and cryed and meued se-
 dyon aynt hym sayng / Cezar amede
 thy maners and attempte thy couaun-
 cementis / For thysen our peple that
 thou destroyest / and defende the empire
 of Rome / Thermpour therne dredyng
 the noyse of the peple / Chaungeo his
 decree and edicte / that no man shold
 touche ne hurte no cristen man tyll the
 emperour had otherwyse ordeyned /
 wherfore paul was broughte a gayn
 to fore nero / whom assone as new saib
 he cryed and sayd take alway thys
 wycked man and bryde hym / And
 suffer hym no longer to lyue vpon the
 erthe / To whom paul sayd / Nero I
 shalle suffer a lytyl while but I shalle
 lyue eternally with my lord ihu crist
 Nero sayd smyle of hys hede / that he
 may vnderstand me stronger than hys
 kyng / that when he is overcome
 we may see whether he may lyue after
 To whom paul sayd / to thend that thou
 knolde me to lyue euer lastyngly /
 when my hede shal besmyten of / I shal
 appere to the lyuyng / And then thou
 mayst knolde that crist is god of lyf
 and of deth / And when he had sayd
 thys / he was ledde to the place of his
 martirdom / and as he was ledde / the
 ii knyghtes that ledde hym sayd to
 hym / Telle to vs paul / who is he your
 kyng that ye loue so moche / that for
 hys loue ye had leuer dye thanne lyue
 & what rewarde shal ye haue therfore
 Therne paul preched to them of the
 kyngdom of heuen / and of the payne
 of helle in such wyse that he conuerted
 them to the fayth / And they payged
 hym to goo frely whither he wold /
 god forde / wherby sayd he that I

hold the / I am not fugtyf / But
the lawful knyght of crite / I kholde
wel that fro this transitorye lyf I shalke
goe to everlastyng lyf / Asfons as I
shalke be byfeded / twelve men shal take
awaye my body / Marke ye wel the
place and come thider to morowe / and
ye shalke fynde by my scrutyn / two men
like and situm prayenge / to whom
whan ye shall telle for what cause I
haue sent you to them / they shal say
: yse yoll / and make you knyghts of the
kyngdom of heuen / and whyles they
thus spaken to gedre / Nero sent two
knyghtes to take yf he wer slayn and
byfeded or no / And whan thus seynt
paul wold haue conuerted them / they
sawd / whan thou art dede / And ry-
feste agayn thenne he shalke byfede
/ Nolt come forth and receyue that thow
hast deseruyd / And as he was ledde
to the place of his passyon in the gate
of hostyente / a noble woman named
plantilla a disciplesse of paul / who
after another name was called leuobia
for happily she had ii names mette
ther with paul / whiche wepyng com-
mendyd her to his prayers / To whom
paul sayd / Gawe wel plantilla dought-
er of everlastyng helthe / lene to me
thy keyl or keuerchief wylth whiche
thou koureth thy hede / that I may bynde
my eyen therwith / and afterward
I shall restore it to the agayn / And
whan she had deluyerd it to hym the
bouchers scorned hir sayeng / whyp hast
thou deluyerd to this enchauntour so
precious a cloth for to kee it / Thenne
whan he cam to the place of his passy-
on he turned hym toward the east holdyng
his hondes by in to heuen right longe
with teares prayenge in his owne lan-
gage and thankyng our lord / And
after that had his brethren sawe well
and bond his eyen hym self wylth the
keuerchief of plantilla / and knelyng
down on bothe knees scratched forth his
necke / and so was byfeded / And
assone as the hede was fro the body hit
sawd ihesus crystus / whiche had ben to
hym so swete in his lyf / It is sayd
that he named ihesus or crystus or bothe
fifty tymes / Fro his wounde spang
out mylke in to the clothes of the
knyght / and afterward shodded out

blood / In thagerebas a grete thymyng
lyght / and fro the body cam a moche
swete odour / Dyonyse in a ppsle to
thymothee / sayth of the acts of pauls
thus / In that hour ful of heynnes my
welbeloued brother / the boucher sayeng
Paul make redy thy necke / Thenne
blessyd paul looked by in to heuen mar-
kyng his forche and his breste wylth
the ygne of the crosse / and thenne said
anon / my lord ihesu crist in to thi hon-
our I comende my spirite & c / And
thenne without heynnes & compulsion
he scratched forth his necke / and recey-
ued the crowne of martirdom / The
boucher so smytynge of his hede / The
blessyd martir paul toke the keuerchief
and bynded his eyen / and gadred by
his owne blood and put it therein / &
deluyerd to the woman / Thenne the
boucher returned / and plantilla mette
hym and demaunded hym sayenge /
where hast thou lefte my master / The
knyght answered / he lyeth wylthout
the colne wylth one of his felawes /
and his visage is couerd with the
keuerchief / and she answered & sayd
I haue nolt seen peter and paul entre
in to the cite clad with right noble tes-
tamentis / and also they had ryght
fair crownes upon theyr hedes more
clere and more thymyng than þe sonne
And hath brought agayn my keuer-
chief alle blood whiche he hath deluyerd
me / For whiche thyng and werk many
kneued in our lord and wer baptised
And this is that seynt dyonyse sayth /
And whan Nero herd saye this thyng
he doubted hym and began to speke of
al these thynges with his philosophes
and with his frendes / & as they spake
to gydre of thys matre / paul cam in
and the yates shute and stode tofore
Cezar and sayd / Cezar ho here is tofore
the poul the knyght of the kyng perdu-
rable / and not saynauyssh / Nolt
believe thenne ardynly that I am not
dead but alpyue / But thou Chapyf
shalt dye of an euyl dede / By cause
thou hast sleyn the seruantes of god
And whan he had sayd thus he ransyd
shyd away / And nero what for drede
and what for angre he was ryght out
of his witte / and wist not what to do
Thenne by the countyl of his frendes

Of Seynt Paul

he vndonde patroche and farnate / and
 set them goo where they hold / And
 the other knyghtes longynus mayster
 of the knyghtes and aggestus cam on
 the morn ^{the sepulchre of paul} / and
 ther they

ther lay
 them in
 stius for
 began
 alway
 them
 you
 come
 as
 pra
 the
 to
 to

Wer there slayn and
 coude not be knowen which it was
 is wode in thepysele of seynt Dyomysse
 that on a tyme the kaley shold be made
 clene / And the hede of seynt paul was
 cast out with thother hedes / And a
 shepherde that kept sheep toke it with
 his staffe / and sette it vp by the place
 where his shepe grafed / he saue by iii
 nyghtes continually and his lord
 also a ryght grete lyght shyne vpon
 the sayd hede / Thenne they went and
 toke it to the bisschop & to other good
 cristen men / which anon sayde truly
 that is the hede of seynt paul / And
 thenne the bisschop with a grete multi
 tude of cristen men toke that hede with
 grete reuerence / & sette it in a tablette
 of gold / and putte it to the body for
 to ioyne it thereto / thenne the patriarke
 answered the knowe wel that many
 holy men ben slayn and thei hedes
 ben desperled in that place / Yet I
 doubt whether this be the hede of paul
 or noo / But late he sette this hede atte
 feet of the body and praye the vnto al
 myghty god that yf it be his hede / that
 the body may turne and ioyne it to the
 hede / which pleased wel to them alle
 and they sette the hede atte feete of the
 body of paul / And thenne alle they
 prayed / And the body turned hym &
 in his place ioyned hym to the hede / &
 thenne alle they blessed god and thus
 knewe truly that that was the hede

of seynt paul / this sayth seynt Dionysse
 And seynt Gregory telleth that there
 was a man that fylle in despayre in
 the tyme of iulien the emperour / And
 made redy a corde to hang hym self / &
 allway he cryed on seynt paul sayeng
 Seynt paul helpe me / Thenne cam ther
 a chadolbe sayeng to hym / The

ende of that
 he allewaye
 / most bles
 id when alle
 ther chadolbe
 sayd to hym
 ens thou moste
 duocate is come
 the banysshed a
 omynng agayn to
 & alway the corde
 for his offence
 same epistle a for
 baylth the deith of
 with mylde wordes

sayeng / who myn true tere to myn
 eyn / and to myn hertes a fountayn of
 water that I may lyepe day and nyght
 that the lyght of y church is extyncte
 And who is he that shall not lyepe &
 wayle / and clothe hym with clothes of
 mornyng and sorow / And in hys
 mynde he gretly abasshid / Loo Peter
 the fundament of the church & glorie
 of seyntes and holy apostles is goon
 fro us / And hath left us orphans /
 paul also the teacher and comfortour
 of the peple is sayd to us and shal
 nomore be found / which was fader of
 faders / pastour of doctours / pastour of
 pastours / profoundnesse of wysedom / a
 troupe sounyng hys thynges / And a
 prechour of treuthe / I say verily paul
 to be moste noble of thapostles & neuer
 wery of prechyng of the worde of god
 he was an erthly angelle an heuently
 man / ymage and sympletyde of dy
 uynyte / and hath us alle forsaken ne
 dy and vnborthy in this dyspayred
 world / And is goon vnto cryst hys
 god his lord and frende / Alas my
 brother thymothee best behoued of my
 soule / where is thy mayster / thy fader
 and buer / fro whom shal he grete
 the ony more / loo thou art made an
 orphane and remaynest allone / Alas
 he shal nomore lyepe to the with hys

stone bond / my dearest sonne / I woo to
me my brother thy mother / what is hap
ped to be / of leynes / of declines / &
harme / By cause he made orphans
nes / Noli come not his epistles to the
In which he wrote / paul the lytel for
waite of Iesu crist / Noli he shal no
more write to the citis sayng / receyve
ye my welbekowd sonne / Sette
my brother the tokes of the prophetes
and clasp them / For he noli haue
none enterpretour of the parables ne
paradygmes / ne theyr dictes / Dauid
the prophete bewailed his sonne and
sayd / I wo to me / who shal graunte me
to wepe for the my sonne / I wo to me /
And I may say I woo to me / my master
my reply I wo to me / Now the con
course of thy dysciples comyng to come
and sekyng rest and faret / Noli
no man sayth / late be goo and see
our doctours / and aske the them how
be behoueth to rule the churche to be
comyng / And shalle enterprete and
expound to be the sayenges of our
lord Iesu crist and of the prophetes /
Reply I wo to these sonnes my brother
thy mother / that ben deprivyd
of thair spiritual fader / And also
to be that ben deprivyd of our spiritu
el masters which gadred to gyde
understandyng and seynt of the olde
and newe lawe / And put them in
their epistles / where is noli the reuel
yng of paul and the labour of his
holy feet / where is the mouth speakyng
and the tongue counsellyng / and the
spyrite wel plesyng his god / who shal
not beare and beare / For they that
haue deserued glorie & honour toward
god / ben put to deeth as malefactors
and wicked men / I wo to me that he
helde in that hour his blessed body alle
bewrapped in his innocent blood / Alas
my fader and doctour / thou were not
guilty of such a deeth / noli wyther shal
I go for to see the / the glorie of crist
ten men and preyng of good trewe
men / who shalle stynt thy hope that
folded so hye in the churche in preachyng
the worde of god / I wo thou hast stand
in to thy lord and thy god whom thou
hast despyrd wyth alle thy affectyon
Jerusalem and Rome be cruel frendes
For they ben egall in ylle / Jerusalem

hath crucifyd our lord Iesu crist / and
rome hath slayn his apostles Iherlm
scrupth hym that they crucifyd / And
Rome in sollemnysyng glorifyth them
that it hath sleyn / and now my brother
thy mother this ben they whom thou lo
uest / and despyrest wyth alle thy
herte / lyke as saul and jonathas that
wer not departed in lyf ne in deeth / and
so I am not departed fro my lord and
master / but whan ylle and wycked
men departe be / And the separacyon of
one hour shalle not be allwaye / For
his soule knoweth them that love hym
though they speke not to hym wyth
noli ben far from hym / And at the day
of the grete resurrecyon they shalle not
be departed from hym / Bec dyonysius /
Seynt John Crisostom saith in the toke
of prayyng of seynt paul / and com
mendeth this glorious apostle moche
sayng / what is founden suffreynt in
commendacyon of hym syth al the good
nes that is in man / the soule possedeth
it only / And hath it in hym / And
not only of a man but also of the age
is / And in what maner he shal say
to god here after Abel offred sacrefys
and of that he was prayd / but he
shal helde the sacrefys of paul / And
it shal appere greter in as moche as he
men is hyer than the erthe / For paul
sacrefyd hym self every day / And
offrid double sacrefys in herte and in
body which he mortifyd he offrid not
sheep ne cote / but he sacrefyd hym
selfe in double wyse / and yet that suffi
sed hym not / but he studyed to offre to
god alle the world / For he emuloned
alle the world that is under heven / and
made angellis of men / And more ouer
the men that wer lyke fendes / he
chaunged them to angellis / who is he
that is founde parable or lyke to this
sacrefys / which paul wyth the sword
of the holy goost offred up to the father
which is aboue heu / Abel was slayn
by treson of his brother / but paul was
slayn of them whom he despyrd & wyth
draibe & saue fro innumerable evylls
his dethes were so many that they may
not wel be nombred / he had as many
as he leyd dayes / Noe as it is redde
kepte hym self his wyf & his children
in the ark / but paul in a more perill

Of Seynt Paul

and older ffood: in an arke not
 with bordes with pitch & gylbe
 with epistles made for bordes/del
 and saued the vniuersal world
 ffoodes of errour and of synne /
 Arke or shipe was not born to
 place but it was sent through the vni-
 uersal world: ne lymed: with pitch
 ne gylbe / but the bordes therof were
 enoynted: with the holy ghoost / He
 toke them that were worshippers of reso-
 nable bestes almost more folles than
 vnreasonable bestes for to be the folowers
 of angellis / He ouercam that arke in
 which was reaped: the crulle / and
 sent hym out agayn / and chasynge a
 wolf therein / whose wodenes he coude
 not chaunge / But this poule toke
 falcons and hyskes/and made of them
 douues / And excluded: alle wodenes
 and ferocite fro them / and broughte to
 them the spirite of mekenes / Somme
 meruaile of abraham that at the com-
 maundement of god: left hys contrey
 and synned: but how may he be com-
 pared to paul / which not onely
 left his contrey and synned: but also
 hym self and the world also he forsoke
 and dyspised alle thyng / and required
 to haue but one thyng / and that was
 the charite and loue of ihesu crist / Ne
 he despyred thynges/present/ne thynges
 to come & c but abraham put hym selfe
 in pauer for to haue his brothers sonne
 But paul fasteyned: many payllis
 for to bringe the vniuersal world fro
 payllis of the deuyll/and brought other
 to grete surety with his alby deth /
 Abraham wolde haue offered his sonne
 ysaac to god: but paul broughte ney-
 ther frende ne neyghboure / But offered
 hym self to god a thousand tymes /
 Some meruele of the paciens of ysaac
 For he suffred: the pites that he made
 to be stopped: but paul not beholding
 the pites stopped: with stones/ ne his
 olde body lech only / But them of
 whom he suffred grete paynes/he studied
 to bring to heuen / And the more this
 welke was stopped: so moche the more
 it shewed out streames in shedynge of
 water of scripture of mekenes and of
 pacyence / Of the pacyence of iacob
 scripture merueyleth / which abode viij
 yere for hys spouse / But who hath

that soule of an ademan: & may folowe
 the pacyence of paul / For he abode not
 only viij yere for crist his spouse/ but all
 his lyf tyme / he was not onely bent
 with the hete of the day/ne suffred onely
 the froste of the nyght / But suffryng
 temptacions/nolb with betynges/nolb
 stonyd with stones / And alway emog
 his tormentis caught the sheep & drewe
 them to the fayth from the mouth of
 the deuyll / And also he was made de-
 comat and made fayr with the chastite
 of ioseph / And here I doubt lest some
 bold take it for a lesyng for to prepe
 here paul / which crucifyng hym self
 not onely the beaute of mennis bodies
 but alle such thynges that ber seen to
 be fayr and cleve that he behelde sette
 no more by them then we do by a lytel
 affres or fylthe / and abode vniuersal
 as a dede man to a dede man / alle may
 wonder at job/for he was a merueous
 champpyon / but paul was not onely
 troubled by monethes/ but many yeres
 enduryng in agonye/ and alle they ap-
 perid cleve / He put not alway the wode-
 nes of his flesch with a sherde or shelle
 but he ran dely as the vnderstandyng
 mouth of a lyon/ and frughte apens
 innumerable temptacions which were
 more to beare than a stone/which not
 of iij or iij frendes / but of alle men
 and of his brethren he suffred obp-
 & byes / and was confused: and cursed:
 of them alle/and he toke euer mekely
 and pacyently / Job was a man of
 grete hospitalyte and had cure of poure
 peple/and that he dyd: was to susteyne
 the fylth of the flesche / But seynt paul
 laboured to help the sekenes of the souls
 his / Job opened his hous to every
 man that cam / But the soule of paul
 beheld: hym to the vniuersal world /
 Job had: sheep and oxen innumerable
 And of them he was lxxl to poure
 men / Paul had no possession sauf his
 body / And with that he mynystrid:
 suffacyently to them that had need /
 whiche in a place sayth / Into my nes-
 cessites / and to them that were with
 me these bondes haue mynystrid / And
 to holy job were yuen wormes /
 woundes/and sores which dyd to hym
 moche payne and sorowe / but & thou
 wilt confidre paul & that se / betynges

honger/ chynnes / and perpysses that he
suffred of his knolben men / and of
strangers/ he suffred of alle the world
tesynes for the chyrches/ and burning
for sklaunders / thou mayst see that he
was harder than any stone / and hys
solble ouercom wth infirmitie yron &
adamant / what job suffred wth hys
body / That paul suffred wth hys
mynde which is more greuous than o
ny thorne / And ofte his eyen shalbed
of tress not only on dayes / But also
on nyghtes / he was more tormented
than a woman in the byrth of her child
wherefor he sayde / My lytel chylde
whom yet I bring forth / Moses chas
for to be defaced out of the booke of lyf
for the helthe of the ielues / and offryd
hym self to perpyss wth other / But
paul wold not only perpyss wth his
synne but that alle other thold he sa
ued wold he cast down from euer last
tyng ioye / And moyses repugned
agens pharo / And paul agens the
dauyl every day / He for one peple of
the ielues / And paul faught for al
the vniuersal world / Not by swete
but by blood / Seynt John the bap
tyst / etc haustes and wylde song/ but
paul in the myddle of the world was
as strait in his conuersacion / as seint
John was in deserte Not only he was
fedde wth haustes and wylde song
but wth moche fouler mete he was
contente / For ofte he leste hys necessa
ry mete for the feruent study that he
had to preche the word of god / Tru
ly there appiered in seynt John grete
constance in preching agens herodiades
But paul not one ne two ne thre
but he corrected innumerable men sette
up in hys polber / And also older ty's
raunters / It resteth now that we com
pare paul to Angellys in which we
shal preche a grete thyng for wth alle
charge/ they obeyen vnto god / whiche
dauid sayth merueyllyng/ that they be
myghty in vertue / And euer doon the
commandmentes of god / And also
the prophete sayth / that he maketh hys
angellys spyrites/ And his mynystrs
fre breennynge / And alle this we
may fynde in paul / that lyke to fyre
and a spyrite he hath wonne thrououte
alle the world/ and wth his preching

hath purged it / And yet he hath not
forced any / and that is wonderfull /
For he conuerted such as in heuen / &
was yett enuyronned wth his mor
tal fleshe / A lord both moche be we
worthy dampnacion / whan we see all
good thynges to be assembled in one
man / And we stude not to folowe
the lesser parte of them / Ne he had in
this world none other thyng / Ne none
other nature / ne none other soule dyf
semblable to vs / ne dwellyng in none
other world / but in the same erthe &
the same regyon / also Under the same
salues nourished and maners / and
he surmounteth alle men that now ben
or haue ben by vertue of his courage /
Ne this thyng is not to be merueilled
in hym only/ that for the haboundance
of deuocion he felt no payne / But he
recompensyd in hym the vertue for hys
reuerde / And whan he saide that hys
deth approchyd / He calld other to
the desyre of his ioye sayenge / Make
ye ioye and reioyse ye wth me / And
certaynly he hastid more to wronges &
injuries which he suffred for his true
preching / And was gladder therof
than he were laden to a feste of grete
ioye / For he despyd more deth than
bodily lif / & he desired more pouerte than
richesse / & trauayle than rest / for in his
rest he chaas rather weppynge than rest
He used to praye more for his ene
myes than o'her doo for theyr frendes
And aboue alle other thyngs he deuoued
the wille of god / And had none o
ther desyre / But only to please god
And he forsoke not only alle present
thynges / But alle thynges that ben
for to come / He refused alle prospery
tes that euer were or euer shal be in
erth / and yf we shal speke of heuenly
thynges/ thou shalt see the loue of hym
in ihu cryst / And wth this loue he
thought hym self blessed / he conuerted
not to be felaw wth angellys ne ar
changelys ne wth none orde of ange
lis but he couerped more wth the loue
of god to be lest of them that be punys
hed / than without his loue to be among
souerayn honours / & that was to hym
most gretest torment for to departe fro
his loue / for that departynge thold he to
hym an helte & payne withouten ende
43

Of Seynt Poule the apostle

And on that other syde for to see the charyte of cryste was to hym by world and promysyon/and alle goodes with out nombre / And so he despised al that he drede / lyke as he despyse an herbe putrefyed and rotten / he reputed the trauntes conspyryng there furour in to the apostles / lyke as bytynges of flees / and he reputed with cruelnes & a thousand tormentes / but as a playe or game of children / whyles he suffred them for crystes sake / he thought he was made more fayre with byndyng of charynes / Than he had he crowned with a dyademe / For when he was consyrrayned to be in prysen / he thought he was in heuen / And he was more glad & lyster bytynges and boundes / than o fther victories / he boued no lesse sorowles than medes / For he reputed the sorowles in ftede of welhardes / And such thynges þ he to be cause of sorowles were vnto hym grete delecte / And was euer embowded with grete weppynge / wherfor he sayde / who is schlaundred & 3 brene not / and who can sey 3 delecte in sorowlyng / many he bounde with the deeth of theyr children / & take comfort when they may wepe ynough / & it is most greuance to them when they be restrayned from theyr weppynge / In lyke wyse paul nycht & day had consolation of his tress & weppynge / there coude no man wepe ne helpe his own defaultes / as he helpeled other mennes defaultes / for like as thou benest hym to be in torment that wepeth the perys / thyng for his synnes the whiche desyre to be excluded fro the joye of heuen to thende that they myght be saued / for he felt as moche the perys of other soules as he felt or twolved hym self to perysse / to what thyng may he thene be lykened / to what yow / or to what adamant / For he was stronger than any adamant / & more precyous than gold or gemyne / that one mater he ouercome with strengthe & that other with precyousnes / thene he may say that wylde is more precyous than al the world & all that is therein / For he felyt as he had had bynges through alle the world in prechyng / and he despised al laboures & perilles / as though he had ben with out body / And lyke as he possessed he

uen so he despyred alle erthly thynges / And lyke as yow that is leyd in the fyre is made alle fyre / Ryght so paul embowded with charyte was made alle charyte / And ryght as it had ben a comyn fader of alle the world / so he boued alle men and surmounte alle other faders bodyly and ghoostly by curyosite and pyte / And desired and hastened hym to yelde alle men to god & to his kyngdom / as though he had engendred them alle / This holy paul that was so symple and vnder the craft to make baskettes cam to so grete vertue / that in þ space of xxx yere he couerded to the crysten fayth / the perses and parthes / them of mede / the yndes and the Saites / the Ethiopes / the Saromates and sarasynes / and more ouer al maner men / and lyke as fyre put in strawbe or in tolbe wasteth it / ryght so was a tyd poule alle the werkis of the fende / And when he was ledde through the grete see / he joyed hym as greetly as though he had ben ledde to see an empyre / And when he was entred in to Rome / It suffyred hym not to abyde there / but he went in to spayne / And was neuer yde ne in rest / But was allway more brennyng than fyre in the houe to preche the word of god / He dwelde no parcellys / ne had no shame of despytes / But was euer wylde vnto batayle / And anon sheld hym selfe peryle and ampyble / And when his discyples salde hym bounde in charynes for alle that he felled not to preche whyles he was in prysen / wherfor some of the brethren conspyryng his trechyng toke the more strengthe to them / And were more constant agens the enemyes of crystes fayth / & al this and moche more saith seynt John gysfom / whiche were ouer moche to write here but this shal suffyse / thenne late us praye vnto almyghty god that by the merites of seynt poule we may haue forgyuenes of our synnes and trespases in this present tyme that after the same we may come to euer lastyng joye in heuen /

Thus endeth the commemora-
tion of Seynt poule the apostle
and Doctoure /

Here foloweth the lyf of seynt
Marpe magdalene / And first
of her name /



Marie is as moche
to saye as bytter / or a
lygher / or lyghed by
thys ben. Understonde
thre thynges that ben
the best partes that
she chaas / That is to say / parte
of penaunce / parte of contemplacion
wthyn forth / And parte of heuently
glorie / and of thys treble partye is
understanden that is sayde by our lord
Marpe hath chosen the best parte / whiche
shal not be taken fro her / The first parte
shal not be taken from her by cause of
thende whiche is the folowynge of eler
fyndes / The second by cause of contynu
aunce / for the contynuance of her lyf
is cotynued wth the contemplacion of
her contray / The third by reyon of pers
durableness / And for as moche as she
chaas the best parte of penaunce / she is
sayde a bitter see / for therein she had
moch bitternes / And that appiered
in that she wepte so many tyes that
she weste therwyt the feet of our lord
And for so moche as she chaas the
parte of contemplacion wthynforth she

is a lygher / for therein she toke so lare
gely / that she spradd it habundantly
she toke the lyght there / wth whiche
afterward she enlumyned othe / And
in that she chaas the best parte of the
heuently glorie / she is sayde the lyght
for thence she was enlumyned of
parfyght knowlege in thought & wth
the lyght in clernes in body / magdale
ne is as moche to saye as abydynge
culpable / Or magdalene is interpreted
closed or shete / or not to be ouercomen
Or ful of magnificence / by whiche is
shewed what she was to fore her con
uersion / and what in her conuersion /
and what after her conuersion / For to
fore her conuersion she was abydynge
gely by obligacion to euer lastynge
payne / In the conuersion she was gar
nyssed by armour of penaunce / She
was in the best wyse garnysed wth
penaunce / For as many depres as she
had in her / So many sacryfyses were
founden in her / And after her conuer
sion she was praysed by ouer haboun
daunce of grace / For where as synne
habounded / grace ouer habounded and
was more & c

Of marpe Magdalene

Marie Magdalene
had her sui name of
Magdala a castel and
was born of ryght no
ble lygnage & parentis
whiche were descended
of the lygnage of kynges / And her
fader was named Sirus / and her mo
der Eucharpe / She wth her broder las
zare / and her suster Martha posseded
the castel of magdala / whiche is tbo
myle fro nazareth / and bethanye the cas
tel whiche is nygh to Jerusalem / and
also a grete parte of Jerusalem / whiche
all thys thynges they departed among
them / In such wyse that marpe had the
castel magdala / Wherof she had her
name magdalene / And lazare had the
parte of the cite of Jerusalem / & martha
had to her parte bethanye / And when
Marpe gaf her self to all depres of the

Of Seynt marcie Magdalene

body / And lazare entendede alle to
 knyghtshod martha whiche was wyse
 gouerned nobly her brothers parte / &
 also her sisters / and also her olde / and
 admynered to knyghtes / And her
 seruantes and to pouer men such ne-
 cessites as them neded / Neuerthe
 after thascencion of our lord they sold
 all thysse thynges and brought the
 lybe therof and leyde it at the feet of
 apostels / Thanne whan magdalene
 habounde in rycheffes / And by cause
 delite is felawe to rycheffes and ha
 boundaunce of thynges / and for so mo-
 che as she shone in beautye gretly and in
 rycheffes so muche the more she submy-
 sed her body to delite / and therefore she
 lost her ryght name / and was calld
 customably a synner / and whan our
 lord ihu cryst prechyd there and in o-
 ther places / She was ensynned wyth
 the holy ghoost / And went in to the
 hous of Symon leprous where as our
 lord dyed / Thanne she durst not by
 cause she was a synner appere before
 the iust and good people / but remay-
 ned behynde alle feet of our lord / and
 wesshe his feet wyth the tere of her ey-
 es / and dryed them wyth the heer of
 her hede / and enoynted them wyth pre-
 cious oynement / For thenachantes
 of that regyon used baynes and oyn-
 mentes for the ouer grete brennyng &
 heat of the sonne / And by cause that
 Symon the pharyse thought in hym-
 self / that yf our lord had ben a very
 prophete / he wold not haue suffred a
 synful woman to haue touched hym /
 Thanne our lord reprehended hym of his
 presumption / and forgaue the woman
 alle her synnes / And this is she that
 same marie magdalene to whom our
 lord gaf so many grette yfetes / And
 shewed so grette fynes of loue / that he
 toke from her seven deuyles / he embraced
 her alle in his loue / and made her right
 famylyer wyth hym / he wold that she
 shold be his hostesse / And his procu-
 resse in his journey / he oft tymes excu-
 sed her secretly / For he excused her a-
 gainst the pharyse whiche sayde that she
 was not chaste / and vnto her sister that
 sayde that she was yde / and vnto Ju-
 das sayde that she was a wastrelle of
 good / and whan he salde her wyfe / he

would not wythholde his tere / And
 for the loue of her he wesshe lazare whi-
 che had ben four dayes dead / and he
 her sister fro the fluge of shode whiche
 had holden her seven yere / And by the
 merites of her he made marcie cham-
 briere of her sister martha to saye that
 shewd word / blessed be the womans that
 haue the / and the pappe that gaf the
 soule / but after seynt ambrose it was
 martha that sayde so / And this was
 her chambriere / This marie magdalene
 sayd it is she that wesshe the feet of
 our lord and dryed them wyth the
 heer of her hede / & enoynted them wyth
 precious oynement / and did solemne
 penaunce in the tyme of grace / And
 was the first that chaas the best parte
 whiche was at the feet of our lord / an-
 swere his prechynge / whiche enoynted
 his hede / and at his passyon was nycht
 vnto the crosse / whiche made redy oyn-
 mentis / and wold enoynt his fode
 and wold not departe fro the mom-
 mente / whan his discyples departed /
 To whom ihu cryst appered first af-
 ter his resurrection / and was felawe
 to the apostels / and made of our lord
 apostole of thapostles / Thene after
 thascencion of our lord the ynn yere
 fro his passyon / longe after that the
 iues had seyn seynt steph / and had
 caste out the other discyples out of the
 iulbery whiche went in to dyuerse cons-
 trayes and preched the word of god
 Ther was that tyme wyth thapostles
 seynt mayme whiche was one of the
 lxxij discyples of our lord to whom
 the blessed marie magdalene was com-
 myted by seynt peter / and thanne whan
 the discyples ther departed / Seynt
 mayme / marie magdalene / and lazare
 her brother martha her sister Marcie
 chambriere of martha / and seynt ado-
 nye whiche was born blynde & after
 enlumyned of our lord / alle thysse to-
 gydre & many other crysten men were
 taken of the mescreauntes and put in
 to a shype in the see wythout ony fa-
 syl or rother / for to be drownded / But
 by the purpauce of almyghty god
 they cam all to marcie / where as none
 wold requyte them to be lodged / they
 dwelled and abode vnder a porche to
 fore a temple of the peple of that contray

And whan the blessed marie magdale
ne saide the peple assembled at this tem
ple for to doo sacrifice to thyddollis / the
croos by passidly with a glady visage
a dyscrete tongue and wel spekyng /
And began to preche the fyrthe & lalbe
of ihesu cryst / and withdrew them fro
the worshippyng of thyddollis / Thenne
were they admerueyled of the beaute
of the reson / and of the fayne spekyng
of her / And it was no merueyle
that the mouth that had kyssed the feet
of our lord so debonearly and so good
ly shold be enspyrde with the worde
of god more than the other / And after
that it happed that the pryncer of the
prouyncer and hys wyf made sacrifice
to thyddollis for to haue a chyld / And
marie magdalene prechid to them ihu
cryst / And forbade them tho sacrifices
And after that a lytel wyyle marie
Magdalene apperyd in vysion to that
lady sayeng // wherfor hast thou so
much rycheffe / and suffrest the pour
peple of our lord to dye for hungr &
for colde / And she doubted and was
aford to she we thys vysion to her lord
And thenne the seconde nyght she appe
red to her agayn and seyde in lyke wyse
and adiousted ther to menaces / yf she
warned not her husband for to comforte
the pour and ned / And yet she said
nothyng therof to her husband / And
thene she appered to her the thirde nyght
whan it was darke and to her husband
also with a frownyng & angri visage
lyke fire lyke as al the hous had brn
nyd / And sayd thou tyraunt & membre
of thy fader the deupl with that serpent
thy wyf that wil not saye to the my
wordes / thou wifest noli enemy of the
croffe / Whiche hast filled thy hely by
ghowne wyth dyuers maner of metres
and suffrest to perisse for hungr the ho
ly Seyntes of our lord / Erest thou
not in a paleys wrapped with clothes
of sylke / And thou seest hem wythout
herkerough discomforted / And goost
forth and takest no regarde to them /
Thou shalt not escape so ne departe
wythout punysment thou tyraunt
and felon bycause thou hast so longe tar
ryed / And whan marie magdalene
had sayd thus / she departed alwayne
Thenne the lady alboke and sighed /

And the husband sigled strongly al
so for the same cause and trembled /
And theune she sayde fir hast thou seen
the sibem that I haue seen / I haue
seen sayd he that I am greetly amer
ueyled of / And am fore offerde what
Ie shalle doo / And hys wyf sayde
It is more prouffitable for vs to obey
her / Thenne to renne in to the pre of
her god whom she precheth /
For whiche cause they receyued them
in to thier hous and mynystred to
them alle that was necessarie and ne
desul to them / Thenne as Marie
magdalene prechid on a tyme / The
sayde pryncer sayd to her / benest thou
that thou mayst defende the lalbe that
thou prechest / And she answered /
Certaynly I am redy to defende it / as
she that is conformed euery day by my
racles / and by the predication of our
mayster seynt peter / whiche now sitteth
in the see at rome / To whom thenne
the pryncer sayde / I and my wyf ben
redy to obey the in alle thynges / yf thou
mayst gete of thy god whom thou pre
chest that Ie myght haue a chyld /
And thenne marie magdalene sayde
that it shold not be lest therfor / And
thenne prayed vnto our lord that he
wold touchsaf of his grace to geue
to them a sone / And our lord herd
her prayers / And the lady concyued
Thenne her husband wold goo to seynt
peter for to wyte yf it were trewe that
marie magdalene had prechid of ihesu
cryste / Thenne hys wyf sayde to
hym / What wyll ye doo fir / bene ye
to goo wyth out me / nay whan thou
shalt departe I shalle departe with the
and whan thou shalt retorne agayn I
shal retorne / and whan thou shal reste
and tary I shal rest & tary / To whom
her husband answered and sayde / dame
it shal not be soo / For thou art grete
and the perilles of the see ben without
nombre / thou myghtest lygherly be
ryssh / thou shalt abyde at home & take
hede to our possessions / And this lady
for no thyng wold not charge her pur
poos / But fyl down on her knees at
hys feet fore bespyng requyryng hym
to take her wyth hym / And so atte
laste he consented and graunted her
request / Thenne marie magdalene sette
C i

Of Seynt marie magdalene

A signe of the crosse on theyr sholdres
 to thende that the fende shold not enpef
 the ne lette them in thayer journey /
 Thenne charged they a shype habun-
 dantly of alle that was necessarye to
 them / And lest alle theyr thynges in
 the keepynge of marie magdalene / And
 went forth on theyr pilgrymage / And
 when they had made theyr cours and
 sayled a day and a nyght / ther arros
 a grete tempest and orage / And the
 wynde encreased and grewe ouer shoure
 in such wise that this lady which was
 grete and nyght the tyme of her chyl
 dyng began to wepe feble & had grete
 anguysshes for the grete walves and
 troublynge of the see / and sone after
 began to traueyle and was deliuered
 of a fair sone by occasyon of the storme
 and tempest / And in her chyldyng
 deyed / and when the chylde was born
 he cryed for to haue comforte of the
 tes of his moder / and made a pye-
 ous noyse / Alas what sorowe was
 thys to the fader / to haue a sone born
 which was cause of the deith of his mo-
 der / And he myght not lye / for ther
 was none to norrishe hym / Alas what
 shal thys pylgrym doo / that seeth his
 wyf dede / and hys sone cryenge after
 the brest of his moder / And the pyl-
 grym wept strongly and sayd / Alas
 crytys alas what shal I doo / I desired
 to haue a sone / and I haue lost both the
 moder and the sone / and the mariners
 thenne said / this dede body must be cast
 in to the see / or ellis he shal perishe
 for as long as he shal abyde with
 vs / thys tempest shal not cesse / And
 when they had taken the body for to
 caste it in to the see / the husbond sayde
 abyde & suffre a while / and yf he wil not
 spare to me my wyf / yet atte lest spare
 the litel chylde that cryeth / I praye you
 to tary a while for to knowe yf the
 moder be a swelone of the payne / and
 that she myght reuue / and whyles he
 thus spake to them the shypmen espied
 a montayn not far fro the shype / And
 thenne they said that it was best to let
 the shype towarde the land and to bus-
 rye it there and so to saue it fro deuou-
 ryng of the fysshes of the see / and the
 good man dyd so moche with the ma-
 riners / what for prayers and for mo-

ney that they brought the body to the
 montayn / and when they shold haue
 dygged for to make a pytte to lay the
 body in / they found it so hard a Rocke
 that they myght not entre for hardnes
 of the stone / & they left the body ther
 lyeng & couerd it with a mantel / and
 the fader leyde his litel sone atte brest
 of the ded moder / & sayd wepyng / O
 marie magdalene why comest thou to
 marfelle to my grete losse & euyl aduen-
 ture why haue I at thyn instaunce en-
 trepyled this journey / hast thou requy-
 red of god that my wyf shold conceiue
 and shold deye at the chyldyng of her
 sone / for now it becometh that the childe
 that she hath conceyued and born yf
 perishe bycause it hath no norice / Thys
 haue I had by thy prayer / and to the
 I commaunde them to whom I haue
 commendyd alle my goodes / And
 also I commende to thy god yf he be
 myghty that he remember the soule of
 the moder / That he by thy prayer
 haue pyte on the chylde that he perishe
 not / Thanne couerd he the body
 alle about with the mantel and the
 chylde also / And thenne returned
 to the shype / And helde forth hys
 journey / And when he cam to Seint pe-
 ter / seynt peter cam agens hym / And
 when he sawe the signe of the crosse
 vpon hys sholdre / He demaunded hym
 what he was / and wherfor he cam / and
 he tolde to hym alle by ordre / To whom
 peter sayde / pes he to the / thou art wel
 com / and hast behoued good counseyle
 And he thou not fey / yf thy wyf
 slepe / And the litel chylde rest with her
 For our lord is almyghty for to gyue
 to whom he wyll / and to take awaye
 that he hath gyuen / and to restablish
 and gyue agayn that he hath taken /
 And to turne all heynnes and wepyng
 in to Joye
 Thanne peter
 ladde hym in to Iherusalem and he
 ledde to hym alle the places where Ihu
 cryst preachyd and dyd myracles / and
 the place where he suffred deith / And
 where he ascended in to heuen / And
 when he was wel enformed of Seynt
 peter in the fayth / And that Ihu
 were there passyd yth he departed fro
 marfelle / He toke hys shype for to
 retorne agayn in to hys contray / and

as they sayled by the see / they cam by
the ordynaunce of gode by the rocke
where the body of hys wyf was lefte
and his sone / Thanne by prayers and
yestes he dyd so moche that they ary-
ued theron / And the lytil chyld whom
marie magdalene had kepte went ofte
spyes to the see syde / and like smale
chyldren toke smale stonys and threwe
them in to the see / And when they
cam they salde the lytil chyld playeng
wyth stonys on the see side / as he was
wont to doo / and thanne they meruey-
led moche what he was / And when
the chyld salde them / which neuer had
seen yete tofore was aserde and came
secretly to hys moders breste and hyde
hym vnder the mantel / And thanne
the fader of the chyld went for to see
more appertly / And toke of the man-
tel / And fonde the chyld wyche
was right feyr suckyng his moders
breste / Thanne he toke the chyld in
his armes and sayd / O blessed ma-
rie magdalene I were wel hapy and
blessyd yf my wyf were noli aloue /
and myght lyue and come agayn with
me in to my contrey / I knowe veris-
ly and byleue wythout doubte / that
thou that hast gyven to me my sone /
and hast fedde & kepte hym in yere in
thys rocke / Mayst wel restablishe
his moder to her first helthe / And
with thys wordes the woman respired
and toke lyf and sayd lyke as she
had ben albakid out of her slepe / O
blessyd marie magdalene / thou art of
grette merite and gloriouse / For in the
paynes of my depyueraunce thou were
my mydwyf / And in al my necessity
tes thou hast accomplisshid to me the
seruyce of a chaumkerer / And when
her husbond herd that thyng / he admer-
ueyled moche and sayde / bywyst thou
my right dere and best behued wyf
to whom she seyd / yf certaynly I lyue
and am noli fyrst come fro the pylgri-
mage / fro whens thou art come / And
alle in lyke wyse as seynt peter laddo
the in Iherusalem / And shewid to
the alle the places where our lord suf-
fred deth / was buryed / And shewid
deth to hem / And many other places
I was wyth you wyth marie magda-
lene / which laddo and accompanied

me / And shewid to me al the places
which I wel remembre and haue in
mynde / And there recounted to
hym alle the places and the myracles
that her husbond had seen / And neuer
sayled of one article ne went out of
the wyse fro the sooth / And thanne
the good pylgryme receyved his wyf
and his chyld / And went to shype
And sone after they cam to the porte
of marselle / And they fonde the blas-
fyd marie magdalene prechynge with
her disciples / And thanne they kne-
lyd down to her feet / And recounted
to her alle that had happened to them
And receyved baptysme of Seynt may-
myn / And thanne they destroyed al
the temples of thyddoles in the cite of
marselle / And made churches of Ihu
crist / And with one accord they chaas-
the blessed Seynt lazare for to be bys-
shop of that cite / And afterwarde
they cam to the cite of Ays / And by
grette myracles and prechynge they
brought the peple there to the fayth of
Ihu crist / and there seynt maymyn
was ordeyned to be bysshop /
In this mene wyse the blessed marie
magdalene despyrous of souerayn con-
templacion / sought a ryght sharpe de-
sert / and toke a place which was or-
deyned by thangelis of god / and abode
there by the space of yere without
knowleche of ony body / In which pla-
ce she had no comfort of rennyng was-
ter / ne solace of trees ne of herbes /
And that was bycause our redeemer
dyd so shewe it openly / That he had
ordeyned for her refection celestial /
and no bodily metes / And euery day
at euery houre canonical she was lift
up in thayer of thangelis / And
herd the gloruous songe of the heuynly
compaynes with her bodily eeres / Of
which she was fedde and fylled with
right swete metes / and thanne was
brought agayn by thangelis vnto her
propre place / in such wyse as she had
no nede of corporal norisshyng /
It happed that a prest which desired
to hede a solytary lyf toke a Celle
for hym selfe a tithen to the
place
On

Of Seynt marie magdalene

open in what maner the Angells descended in to the place where the blessed magdalene dwelled / and how they left her in to thayer / and after by the space of an hour brought her agayn with dypne prayynges to þe same place / and thenne the preest desired gretly to knowe the trowth of this merueylous vision / and made his prayers to almyghty god / and went with grette deuotion vnto the place / and when he approached nigh to it to a stones cast / his thynges began to swelle and they fele / and his entayples began within hym to lacke breth and fyghe for fere and as sone as he returned he had hys thynges all hool / & redy for to goo / And when he enforced hym to goo to the place / al his body was in langour & myght not moue / and thenne he vnder stode that it was a secreet celestial place where no man humayn myght come / & thenne he called the name of Ihu and sayd / I comure the by our lord / that yf thou be a man or other creature resonable that dwellest in this caue / that thou answer me / and telle me the trowth of the / And when he had sayd this thre tymes / the blessed marie magdalene answered / Come more nere / and thou shalt knowe that thou desirest / & thenne he cam tremblyng vnto the half waye and she sayde to hym / Rememberest thou not of the gospel of marie magdalene the renomed synful woman which wesse the feet of our sauour with her teeres / and dryed them with the heer of her hede / & deserued to haue forgyuenes of her synnes / & the preeste sayd to her I remembre it wel that is more than xxx yere that holy churche beleueth and confessith that it was don & thenne she said I am she that by the space of xxx yere haue ben her without witting of any persone / and like as it was suffred to the yester day to see me in lyke wise I am euery day lyft vp by the handes of thangelles in to thayer / and haue deserued to here with my bodily eeres the ryght swete song of the compayne celestial / And because it is þe bed of our lord that I

of our lord in the same tyme / that he is accustomed to arise goo to matyns that he alone entre in to his oratorye and that by the mynysterie and scrupre of Angells he shal fynde me there / And the preest herd the voyces of her lyke / as it had be the voyces of an angelle but he saide nothyng and thenne anon he went to seynt marmyn and told to hym alle by ordre / Thenne seynt marmyn was replenysht of grette joye And thankyd gretly our lord / And on the sayde day and hour as is afore sayd he entred in to his oratorye / And saide the blessed marie magdalene seid dypng in the quyre or chure yet among thangelles that brought her / and was lyft vp fro thert the space of ii or iii cubyttis / And prayeng to our lord she held vp her handes / and when seynt marmyn saide her he was aserd to approach to her / And she returned to hym and sayd / come hyther myn olyn fader and fere not thy doughter / And when he approached & cam to her / as it is ydded in the booke of the said seynt marmyn For the customable vision that she had of angellis euery day / the chere and visage of her shone as cleer as it had ben the rayes of the sonne / And thenne alle the clerkes and the prestes a fore sayde were called / And marie magdalene receyued the body and blood of our lord of the handes of the bysshop with grette habundaunce of teeres / and after she scratched her body tofore the auter / And her ryght blessed soule departed fro the body and went to our lord / and after it was departed ther yssued out of the body an odour so swete & smellyng that it remayned there by the space of seven dayes to al them that entred in / And the blessed marmyn enoynted the body of her with dyuers precious oynementis / and buryed it honourably / And after commended that his body shold be buryed by hers after hys deth / Egesippus with other booke of Josephus accorden ynough with the sayd storie / And Josephus sayth in hys treatise that the blessed marie magdalene / After the ascencion of our lord for the breynnyng loue that she had to Ihesu Cryste / And

for the grief and discomfort that she hadde for the absence of her mayster our lord she wolde neuer see man/ but after whan she cam in to the countrey of Ays / She went in to deserte and dwelled there xxx yere without knowyng of any man or woman / And he sayth that every day after viij houres canoniques she was lyft in to thayer of the angelys / But he sayth that whan the prest cam to her / He found her enclosed in her celle / And she requyred of hym a vestment / And he deliuered to her one / whiche she clothed and covered her with / And she went with hym to the chyrche and receyved the communion/ and thenne made her prayers with joyned handes/ and rested in pesse in the tyme of charles the grete in the yere of our lord viij & lxxj Gerard duc of burgoyne myght haue no child by his wyf / wherfor he gaf largely almesse to the pouer peple/ & founded many chyrches and many monasteries / & whan he had made thabbot of uisitaunce / he & thabbot of the monastery sent a monke with a good resonable felawshipp into ays for to bring thider yf they myght of p reliques of saint marie magdalene / & whan the monke cam to the sayd cite/ he found it all destroyed of paynens / Thenne by aventure he found the sepulchre/ for the writyng upon the sepulchre of marie shewed wel that the blessed lady marie magdalene rested and lay there / and this story of her was merueylously entayled & couered in the sepulchre / and thenne this monke opened it by nyght and toke the reliques / and bare them in to his lodgyng and that same nyght marie magdalene apperped to that monke sayyng / double the nothyng make an ende of thy lyeke / thenne he returned homeward until he cam half a myle fro the monastery / But he myght in no wyse remoue the reliques fro thens / til that thabbot & monkes cam with professyon and receyued them honestly / And some after the duc had a chylde by his wyf / Ther was a knyght whiche had a custom every yere to goo a pylgrymage into the body of seint marie magdalene whiche knyght was slayne in batayle / And as his frendes wepte for hym

lyeng on the spere / they sayd with swete and deuout quarelles / why she suffred her deuoute seruante to dye without confessyon and penaunce / Thenne sodenly he that was ded arose alle they sayyng sore abysshed / And made one to calle a prest to hym / and confessed hym with grete deuotion / And receyved the blessed sacrament / And thenne rested in peas / There was a shippe charged with men and women that was perished and alle to brake / And there was among them a woman with chylde whiche saue her self in perill to be drowned / And cryed fast on marie magdalene for socour and helpe makyng her auoile that yf she myght be saued by her merites and escape that perille yf she hadde a sone she shold geue hym to her monastery / And anon as she had so auoiled / A woman of honourable habyte and heaute apperped to her and toke her by the chynne / and brought her to the ryuage alle sauf / And the other perished and were drowned / And after she was deliuered and had a sone and accomplished her auoile lyke as she had promysed / Some say that marie magdalene was wedded to seynt john the euangelist whan crist called hym fro the weddyng / and whan he was called fro her she had therof iudicacion/ that her husband was taken fro her / & went & gaf her self to alle delite but by cause it was not couenable that the calling of seynt john shold be occasion of her dampnacion/ therfor our lord conuerted her mercuriously to penaunce and because he had taken fro her souerayn delite of the flesche / he replenished her with souerayn delite spiritual to fore al other/ that is the loue of god & it is sayd that he ennobledd seynt john to fore al other with the swetnes of his familiarity/ by cause he had taken hym fro the delite aforseyd/ there was a man whiche was blynde on both his eyes / & dyd hym to be ledde to the monastery of the blessed marie magdalene for to visite her body/ his leder sayd to hym that he saue the chyrche / And thenne the blynde man cried and said with an hie voyce / O blessed & if

Of Seynt Apollinare

marpe magdalene helpe me that I may deserue ones to see thy chyrche / And anon hys eyen were opened and salbe clerly all thynges aboute hym / There was another man that wrote hys synnes in a cedula and leyde it vnder the couerture of the aulter of marie magdalene mekely prayeng & that she shold geve for hym pardon & for peuenes / and a whyle after he toke the cedula agayn and fonde alle his synnes effaced and stryken out / Another man was holden in pryson for dette of money in prons / And he called vnto his helpe ofte tymes marpe magdalene / And on a nyght a fayne woman apperid to hym and brake off his prons / and opened the dore / and commaunded hym to go his way / and when he salbe hym self he fledde alway anon / There was a clerk of flaunders named Stephen ryfen and mounted in so grete and desordonnate felounye that he haunted alle maner synnes / And such thynges as aperteyned to hys helth he wold not here / neuertheles he had grete deuocion in the blessed marpe magdalene and fasted her vyrgyle / And honoured her feste / And on a tyme as he visited her tombe / He was not alle asleepe nor wel alwaked / when Marie magdalene apperyd to hym lyke a moche fayne woman susteyned wyth two angellys one on the ryght syde and another on the left syde / And sayde to hym lokyng on hym despytously / Stephen / why reputest thou the dedes of my merytes to be vnborthy / wherfore mayst not thou atte instaunce of my merytes and prayers be meued to penance / For sythe the tyme that thou beganest to haue deuocion in me / I haue alway prayd god for the fermyly / Arise vp therfore and repent the / And I shalle not leue the tyl thou be reconcyled to god / And thenne forthwith he felt so grete grace shedde in hym / That he forsoke and renounced the world and entred in to relygion / And was after of ryght parfyght lye / And atte deth of hym marpe Magdalene stondyng by the biere wyth angellys wyche bare the soule vp to heuen wyth heuenly

song in lykenes of a wyche doun / Thenne late he praye to this blessed marpe Magdalene that she geve us grace to don penance here for our synnes / that after this lye we may come to her in euer lastyng blessed in heuen Amen

Thus endeth the lyf of Seynt marie Magdalene /

Here foloweth the lyf of Seynt Apollinare / And first the Interpretacion of his name /

Apollinare is saide of pollens that is the nyng and Ares that is vertue / That is to saye shynyng in vertues / Or it is sayde of a pollid / whyche is as moche to saye as merueyllous and naris / that is dyscrecyon / as who sayth he was a man of merueyllous discrecyon / or he is sayd of / A / that is without and polluo and ares / that is to saye vertuous without pollucion of vices /

Of Seynt Apollinare

Apollinare was dysciple of seynt Peter thapostle / and of hym he was sent to sauenne from rome / and there he seled the wyf of the tribune and iuge of the towne / and baptised her with her husband and household whiche thyng was told & shewed to the prouost / and anon he dyd do aresse apollinare and ledde hym to the temple of Iupiter for to do sacrifice to hym and he sayd to the prestes of thydolles that the gold and siluer that was sette aboute thydolles had ben better to haue be gyven to poor men / than to be penyed to deuyles / And thenne he was anon taken & brened with scales that he was left half ded / but he was taken vp of his dysciples and brought in to the hous of a wyche / And then

Here foloweth the seven machabees /

There were vii machabees with theyr worshipful moder / And a preest namede eleazar / which wolde ete no flesche by cause

it was defendede in theyr salve / And after that it is conteyned in the first booke of the machabees / they suffred grete tormentis & such as neuer were herd to fore / ande it is to vnderstande that the churche of the Orient maketh the solempnytes of the seyntes of that one ande of that other testament / ande the churche of the occident / maketh no feste of them of tholde testament / sauf of the innocentes / by cause that the soules of the seyntes of that tyme descended in to helle / but she maketh feste of the innocentes by cause that ihu was slayne in eueryche of them / ande also of the machabees / ande there ben iiii reasons wherfor the churche maketh solempnytes of the machabees / foloweth it that they descended in to helle /

The first reason is bycause they had prero- gatue of martirdom not tofore by the herde / ande aboue that ony other of the olde testament haue suffred / Ande therfor ben they preuyleged / that their passyon be solempnyed by theyr merite Ande this reason is sette in scolastycal historye / The seconde reason is for the representation of the mystere / the number of vii is vniuersal & generall Ande by them be vnderstanden and signified alle the faders of tholde testament worthy to be solempnyed / Ande holdeth it that the churche maketh not solempnyte of them / by cause they descended in to helle / Ande also bycause that there cam so grete a multitude of nelbe seyntes / neuertheles in this vii is don reuerence to them alle /

For as it is sayd by the nombre of seven is assignede an vniuersite / The thyrde is bycause of the ensample of suffering / Ande there ben purposed in ensample of good cristen men for two thynges that is to saye / the constance after the constance of them they ben

enharded in the due of the faith / and also for to suffre for the salve of the gospel / lyke as they dyd for the salve of moyses / The fourth reason is for by cause of theyr tormentis / For they suffred such tormentes for theyr salve that they helde for to defende / like as cristen men doo for the salve of the gospel / Ande master John selety assigneth this three last reasons in his somme of the offyce /

Thus endeth it of the machabees /



Here foloweth the feste of Seynt Peter / ad vincula at lammias

The feste of Seynt peter thapostle that is called ad vincula was established for foure causes / That is to wete in remembraunce of the deliuerance of seynt peter / Ande in mynde of deliuerance of Alexander / For to destroye the custome of the paynims / Ande for to gete Absolucion

ff

Of Seynt Peter

of spirituel bondes / And the first
cause whiche is in remembraunce of
saynt peter for as it is said in thisorie
scolastique / that herode agrippe went
to rome and was right famplier with
gayus neuelbe of tyberius Emperour
And on a day as herode was in a cha
riot brought with gayen / he lyfte vp
his handes in to heuen / And sayd I
wold gladly see the deth of this olde
felalbe peter / and the lord of alle the
world / and the chariot man herd
this word sayd of herode /
And anon tolde it to tyberius / wher
for Tyberius sette herode in pryson /
And as he was there he behelde on a
day by hym a tree / and salbe vpon
the braunches of this tree an olde
whiche satte thereon / and another pry
sonner whiche was with hym / that
vnderstode well dyuynacions sayde to
hym / Thou shalt be anon delpyerd
and shalt be enhaunsed to be a kyng
In such wyse that thy frendes shalle
haue eny at the / and thou shalt dye
in that prosperite /
And knolbe thou for trouthe / That
whan thou shalt see the vble ouer at
the ende of fyue dayes after thou shalt
dye for certayn / And anon after
Tyberius deyed / And Gayus was
Emperour / whiche delpyerd herode
out of pryson / and enhaunsed hym
goryously / and sent hym as kyng
in to Judee / and anon as he cam he
sent hys puyssaunce / and sette hand
to / For to put somme of the chyrche
to affliction / and dyd doo see Ia
mes brother of saynt Johan theuange
lyst with a siberde before the day of
ester / And because it was a thyng
agreable and plesed the zelbes / He
tolde peter on ester day / and enclosed
hym fast in pryson / And wold after
ester bring hym forth and helde hym
to the peple and see hym / But thangel
cam merueylously / and vnbond hym
and losed his chaynes / and sent hym
forth alle quyt to the scruple of pry
chynge the word of god / And the fe
lonny of this kyng suffred not to hyde
ony dilacion of vengyance / For the
next day folowynge he made to come the
hepares / For to begynne to torment
them with dyuers paynes for the fle

ynge of peter / but he was lette to doo
that / that the delpyerance greued the
not / For he went hastely to Cezarie /
And there was smeton of an angelle
and deyed / Thus rehereth Josephus in
the booke of antiquyte / For whan he
rode cam in to Cezarie / alle the men &
wymmen of that prouynce cam to hym
And whan the day cam that he shold
goe in iugement and take possession
of the contray / He went and cladde
hym with a vestment of tyssue meruey
bustly shynnyng of golde and siluer
And whan the sonne smote and shone
on it / It was more shynnyng than the
sonne / For it was so bryght / that no
man myght beholde it / And the brygh
tenes was lyke rede metal / and gaf
fere and drede to them that looked ther
on / and therfor the pryde of hym was
so grete / that he lette seme a man
made by craft / than by nature humayn
And thenne the peple began to cry &
say / We haue seen the tyl noll lyke a
man / But noll we confesse that thou
art aboue nature humayn / And thus
as he was flatred with honours / and
refused not dyuyn worshippes / he be
yng there sette he salbe aboue his fere
an olde spyttyng / whiche was messa
ger of his hasty deth / And whan he
had apperayued the olde / And by
held the peple that there were assembled
and comen at his commaundement / he
sayd to them / certayn I that am your
lord shalle dye within fyue dayes /
For he knolbe it well / because the de
uymour had tolde hym that he shold
dye within fyue dayes that he shold see
the olde spyttyng aboue hym / And
incontynent after this thyng thus ac
complished he was smeten sodanly in
such wyse that he tomes ete his bowels
and on the fyfte day deyed / And this
sayth Josephus / And because thenne
in remembraunce of the delpyerance
of Seynt peter prync of thapostles
fro the cruel vengyance of the cruel ty
raunt / whiche assone as he was en
haunsed to be kyng / went to purfelle
and destroye the chyrche / therfor the
chyrche habitheth the feste of Seynt pe
ter ad vincula / And the epystle
he is songen in the masse in whiche
thys delpyerance is witnessedy her

to be don / The second cause of thetas
 blyssing of this feste / was by cause
 Alexander the pope whiche was the
 by after Peter / And hermes prouost
 of Rome whiche was conuerted to the
 fayth by the same Alexander were hol-
 den in dyuerse places in the pryson of
 quyrn the Iuge / whiche Iuge sayd to
 hermes the prouost / I merueyle of the
 that art so wyse a man / that thou
 wilt leue the grete worldly honours
 that thou hast / and the grete riches
 that thou receyuest of thy prouostye /
 And wilt leue alle these thynges for
 dremynge of an other lyf / To whom
 hermes sayd / to fore this tyme I
 preyed and scorned / And wend
 there had ben none other lyf than this
 Quyrnus answered / Make prouf to
 me that there is an other lyf / & anon
 I shalle applye me to thy sayth / To
 whom hermes sayd / Alexander whom
 thou holdest in thy pryson / shalle enfor-
 me the better than I / Thenne quyrn
 cursyd Alexander / And sayde to
 hym / I wyll that thou shalt make
 prouf of this thyng to me / and thou
 sendest me to Alexander / whom I hold
 bounden in chaynes for his euyl dedes
 Truly I shalle double the pryson vpon
 the and Alexander / and I shalle sette
 watch vpon you / And yf I fynde the
 with hym or hym with the / I shal
 ly geue sayth to thyng and his wordes
 And thenne he doubted theyr repare /
 And shewed this to Alexander / and
 thenne Alexander prayed to god / And
 an angelle cam to hym and brought
 hym in to the pryson to hermes /
 And when quyrn cam to the pryson
 he fond them both to gyde / wherof he
 was moche admerueyled / & thenne
 hermes recounted to quyrn how Alex-
 ander had leled his sonne and resyd
 hym fro deith / And quyrn thenne sayd
 to Alexander / I haue a daughter na-
 med Calpyne / whiche is seek of the
 gout / yf thou mayst seeke her / I promyse
 the that I shal receyue thy sayth / yf
 thou mayst get for her helthe /
 To whom Alexander sayd / Go anon
 and bring her to me in to my pryson /
 And quyrne sayd to hym / hold may
 I fynde the in thy pryson and art here
 And Alexander sayd goo thy waye

anon / For he that brought me hither
 shalle sone bring me thider / And
 Quyrn went thence and sette his
 daughter / And brought her in to the
 pryson where Alexander was / & fond
 hym there / and thenne knelyd down
 to his feet / And his daughter began
 to kysse the chaynes with whiche seint
 Alexander was bounden hoppynge ther
 by to receyue her helth / And Seynt
 Alexander sayd to her / Daughter
 kysse not my chaynes / But seeke the
 chaynes of seynt Peter and kysse them
 with deuotion / And thou shalt recey-
 ue thy helthe / And anon Quyrn
 dyd do seeke the chaynes of Seynt Pe-
 ter / and they were founden /
 And Alexander dyd the daughter do
 kysse them / And anon as she had
 kysed them she recovered her helth and
 was alle hool /
 Thenne Quyrn demaunded pardon &
 foryeuenes / And deliuered Alexan-
 der out of pryson / and receyued the
 holy suppre he and alle his meyne
 and many other / Thenne Alexander
 establisshyd this feste to be kepte
 alleway the first day of august / And
 dyd doo make a chyrche in honour of
 seint Peter wher he sette the chaynes
 And named it seint Peter ad vincula /
 and to that cyty come moche peple
 at that solempnytye and the peple kys-
 sed there the bondes and chaynes of
 seynt Peter / The thyrde cause of this
 establisshment after hede is this /
 Antony and Octauyan were so con-
 ioynded to gyde by affynyte / that they
 departed by thene them / Wo themmyre
 of the world / Octouyan had in thocce-
 dent ytalye ffraunce and spayne / And
 Antonye had in the east / Asye / Pon-
 te and affrique / Anthoyne was wyde
 Joly / and rich / and had the
 suster of Octauyan to his wyf / And
 left her and toke cleopatra whiche was
 quene of egypt / and for this cause Oc-
 tauyan had hym in grete despyte / And
 went with force of armes agens-
 t Antonye in Asye / And ouercam
 hym in alle thynges / Thenne
 Anthoyne and Cleopatra fledde as
 baynquysshed / And felbe them self
 by grete sorowe / And octauyan destroy-
 ed entierly the reame of Egypt / and
 E in

Of Seynt Peter

made he Under the Romayns / And
 fro thence he Went in alle the haste he
 myght in to Alexandrys /
 And despoiled it of alle riches
 and brought them to Rome / And
 encreased so the comyn prouffyt of Ro
 me / That there was gyuen for one
 peny that / Whych to fore was sold
 for foure / And because the batayles
 of the peple / had wasted and destroy
 ed the cite of Rome / he renewed it
 sayenge / I found it couerd with tyles
 And I shalle leue it now couerd
 with marblye /
 And for thys cause he was made em
 perour / And the fyrst that euer was
 callid Auguste / And of hym ben
 alle other that come after hym callid
 Augustes / Lyke as after his vncl
 Julius Cezar they ben callid Cezari
 ens / Also thys moneth of Auguste
 Whych tofore was callid Septilys
 the peple entituled it to hys name &
 callid it Augustus in thonour and
 remembraunce of the victorie of the
 Emperour that he had the first day of
 thys month / In so moche that alle
 the Romayns made that day grete so
 lempnyte vnto the tyme of Theodosye
 thempour / Whych began to reigne
 the yere of our lord CCCC xxviij /
 Thanne Eudoste daughter of the sayde
 Theodosye Emperour and wyf of Va
 lence / Went by a wyke to Iherusalem /
 And there a Jylwe gaf to her for
 grete loue a grete pest / And they
 were the bondes that is to wete the ij
 chaynes / with which Seynt Peter
 Under herode was bounden with /
 Wherof she was moche ioyous / And
 when she returned to Rome / she saide
 that the Romayns had wete the fyrst
 day of august in thonour of an Empe
 rour Chaynem Whych was ded /
 thanne was she moche sorowful / by
 cause they dyd so moche honour to a
 man dampned / And thought that
 they myght not lyghly be wythstand
 en fro thys custome / But yf she
 myght so moche doo she wold not leue
 it thus / But that it shold be made in
 thonour of Seynt Peter / And that
 alle the peple shold name that day the
 day of Seynt Peter ad Vincula /
 And herof she had collacon With seynt

pelaggen the pope / And brought
 them with fayre wordes to that / that
 the remembraunce of the prync of pay
 nims was forgotten / And the memos
 ry of the prync of thapostles was
 halibed / And it pleased ryght well
 to alle the people /
 Thanne she brought forth the chaynes
 whych she had brought fro Iherusalem
 And shewed them to alle the peple /
 And the pope brought forth the chayne
 with which he had be bounden Under
 Nero / And assone as that chayne
 touched that other / alle thre by mynys
 cle were but one / Lyke as they had be
 neuer but one / Thanne the pope and
 the quene establisshid that the folowynge
 reygion of the peple makynge solemp
 nyte of a Chaynem were chaunged in
 to better / And was made of Seynt
 Peter prync of thapostles /
 And the pope and the quene sette the
 chaynes in the chyrche of seynt Peter
 ad Vincula /
 And were gyuen of the quene to the
 sayd chyrche ryght grete pestes / and
 ryght fayre preuyleges / and it was
 establisshid that day to be halibed
 ouer alle / And thys is that lode
 sayth / And Sygbert also sayth the
 same of thys thyng / And of what
 grete vertue thys chayne is / It appe
 ryth wel in the yere of our lord foure
 hundred and xl iij / ¶
 There was an erle whiche was nyght
 to the Emperour Octone that was so
 cruelly kynd and tormented with the
 deuyll to fore alle the peple that with
 his olde trefte he toke and ture hym
 self / And by the commaundement of
 thempour he was ledde to pope John
 for to put the chayne aboute hys necke
 And there was a nother put aboute
 hys necke of thys wode man and
 demonyake / And it dyd hym
 none alegement / By cause it had
 no vertu / And atte last the very
 chayne of Seynt Peter was brought
 and put aboute the necke of the sayde
 man Demonyake / But it was of
 such vertue that the deuyll myght not
 bere it / But departed and went out
 cryenge tofore them alle / Thanne Theo
 dorys bysshop of Mets toke that chay
 ne / and said he wold not departe fro it

in no maner but yf his hand were cut
of / & for this cause was grete discord
betwene the pope and the bysshop
and the other clerkes / And atte
laste the Emperour appeased the noyse
And gaue of the pope that he had
alynke of the chayne / And he
kepte it moche worthely in grete deuot
ion / Myket also recompteth in his cro
nyque / And is wryton in thystorie tri
pertite that in that tyme there was a
grete horryble dragon whiche apperyd
at empprum / And the bysshop donate
spytte in his mouth / and bylled hym
forthwith / But that bysshop made afore
the signe of the crosse with his fyngetre
vpon the dragon / For he was so grete
that there schoued seuen copse open to
dwalbe hym thens out of the toun / in
to a place where he was bent for by
cause þe stench of hym shold not corrupt
the ayer / yet sayth the same myket / &
also it is sayd in thystorie tripertite /
that the deuyll apperyd in a toun na
med ceta in the semblaunce of moyses
And this ceta is nygh to a montayne
whiche is nygh to the see / & assembled
a grete multitude of jelbes of alle pla
ces / And brought them to the toun
and hyst of the montayne / & promysed
them to lede them and to goo drye foot
with them vpon the see in to the londe
of promysse / And there he assem
bled peple without nombre / And
some bylyue that the deuyll had despyte
of the jelbe that had gyven this chayne
to the quene by whiche the fesse of Oc
tauyen cessed to be made / And when
the deuyll sawe that he had there of the
jelbes without nombre about þe grete
montayne / He made many falle down
from the toun to the ground synethe /
And made of them without nombre
to be dwolued in the see / And thus
the deuyll aduenged hym on them /
And many of them that escaped by
cam cristen / for when they wold haue
goon vp on the montayne with the o
ther they myght not go vp so sharpe ro
ches / in such wyse that they that went
vp were alle to cutte with the stones /
And the other were dwolued in the
see / and weren alle deed / And when
the other wolde haue doon the same /
and tarped by cause they wist not

what was happed of the other / certayn
fyllers goyng by them told what
was fallen of the other / and thus they
that myght escape returned and went
not after the other / And al this thyng
ges ben conteyned in the said hystorie /
The fourth cause of the Instytucion of
this feste may be assignyd here in this
wyse / **F**or our lord deliuered
seynt Peter out of his chaynes by my
racle / And gaf hym polber to bynde
and vnbynde / for we be holden and
bounden vnto the bonde of synne / and
haue nede to be assayed / Therfor we
worship the solempnyte of the chaynes
afor sayd / For as he deserved to be
vnbounde of the bondes of his chay
nes / so receyued he polber of our lord
Jhu crist to assayle vs / And this
last reson may be lyghtly apperayued
For thou seest that thepple accordeth
thabsolucion and bysnyng of the chaynes
made to thapostle / And the gospel
recordeth the polber that was gyven to
hym for to assayle / And thoryson of the
dette requyret that absolucion be made
to vs / And this that somtyme he ge
ueth absolucion / And assayleth the
dampned otherwhyle by the polber of
the keyes whiche he receyued /
It appereth in a myracle of the blessed
Virgyn marie / On a tyme there
was a monke a scolyer whiche was in
the cyte of colyue in the monastery of
seynt peter whiche monke was synful
and when this monke was supprised
with soden dette / the deuyll is accused
hym and cryed on hym that he had don
alle maner synnes / That one sayd I
am couetyse / whiche so oft thou hast co
ueyted agens the commaundment of
god / And another sayd I am vayne
glorye of whiche thou hast enioyed the
in makynge a raunte among men /
And another sayde I am thy bysnyng
in whiche thou oft synnedest in byng /
And other in lyke wyse /
And contrary to them some good
berkys that he had don excused hym
sayng / I am okedynt / whiche
thou dydest to thy elders and fouern
nes / Another sayd I am the songe of
psalmes that thou hast songen to god
moche ardently / & sint peter to whom
he was a monke went to god for to
E iij

Of Seynt Stephen

pay for hym / and our lord answered
to hym / hath not the prophete sayd by
my inspiration / *Qui habitabit in
tabernaculo tuo / homo cuius habitabit
in thy tabernacle / or who shall rest in
thy holy mountayn / he that shall be
without spotte of synne / how may
this man thenne be saved / which is
not entred without spotte / He hath
doon no rightwisnesse / And yet peter
prayed for hym with the blessed virgy
ne moder of god / Thenne our lord
gaf vpon hym this sentence / that the
soule shold retorne agayn to the body
and that he shold doo penance / And
thenne seynt peter with the say that he
held in his hond fered the deuyllis / and
made them to flee / and after deliuered
the soule to a monke of the same mo
nastery / and commaunded hym that he
shold bring it to the body / and he bare
it to hym / and requyred of hym for his
rewards that he had brought it agayn
that he shold say every day for hym the
psalme *Miserere mei deus* / and that he
shold ofte swepe his sepulture & kepe
it cleane / And thus he requyred fro the
dey and cam agayn to the world / and
doo his penance / and recompted to
alle the peple this that had hapned to
hym / Thenne late he praye this glori
ous apostle seynt peter to be our aduo
cate to our lord Ihesu cryst / that we
may by the polver of the hayes gyven
to hym haue very absolucion of our
synnes / that after the accomplisshment
of this short & transitory lyf we may
come to ever lastyng lyf in heuyn amen*

Thus endeth this storie of seint
peter ad vincula /

Here foloweth the lyf of seynt
Stephen the Pope /

When seynt Stephen
the pope had conuerted
many of the paynims
into the cristen fayth
both by word and by
example / and had also
buried many bodies of the martires in

the yere of our lord the hundred & te
he was sought by grete schoure of bales
ryen and of galien thenne emperours
For by cause that he and his clerkes
shold doo sacrifice into theyr ydolles
or ellis to be slayne by dyuers formen
tis / and the sayd emperours made or
dynaunce / that who somer brought
them / he shold haue all theyr substance
and for that cause y of his clerkes
were taken / and brought forth / and
anon without audience were byshed
And the day folowynge seynt Stephen
the pope was taken and brought to the
temple of mars theyr god / to sende
that he shold adoure and doo honour
to theydolle / or ellis he shold haue sen
tence to be byshed / But when he was
entred in to the temple he prayed to
our lord Ihu cryst that he wold destroy
the temple / and anon a grete party of
the temple felle / And alle they that
were there / felled for drede that they
had / and thenne he went to the Cyne
syre of seynt luke / and when saluen
herd that he sent to hym mo knyghtes
than he dyd tofore / and when they cam
they found hym synnyng masse / And
anon he synnyssed deuoutly that which
he had begonne / And that doon they
byshed hym in his seer /

Thus endeth the passyon of
seynt Stephen the pope

Here foloweth the inuencion of
seynt Stephen prothomartir /

The Inuencion of
the holy body of seynt
Stephen prothomartir
was made in the yere
of our lord iiii & xliii
in the xliii yere of hono
rius thempour / The inuencion of hym
the translation / and the conuencion
were made by ordre / For a prest named
lucien of the contray of Iherlm / Of
whom gerard recompteth amonge the
noble men and worthy thus / that on
a fryday when he was in his bed &

alwey/ Ehenne here may every man take
his ensample/that no man / and specially
alwey simple lettered man/ ne Unlearned
presume to entremete ne to muse on hy
gher thynges of the godhede fether than
we be enfourmed by our faythe / For
our only fedyth shal suffyse us /
Ehenne here with I make an ende of
the lyf of this glorious Doctor saynt
Augustyn / to whome late be devoutly
praye/that he be a mediatour and ad
uocate vnto the blessed Trynity / that
we maye amende oure synful lyfe in
this transporthyng world/that Johan we
shal departe/we may come to everlast
yng blisse in heuen/ Amen /

Thus endeth the life of saynt
Augustyn doctour

Here followeth the decollacion
of saynt Johan baptist



It is redde that the
decollacion of saynt Jo
han baptist was esta
blyshed for four caus
ses lyke as it is foun
de in the booke of offi
ce/

First for his decollacion/ Secondly for

the burninge and gaderynge to geder
of his bones/ Thyrde for the iuveni
on and fynyng of his hede / And
fourthly for the translatioun of his fyn
ger and dedycacioun of the chyrche/ And
after somme peple this feste is named
dyuersly / that is to saye decollacion /
Collection/Iuveniacion/and dedycacion/
First this feste is habyled for his de
collacion/whiche was made in this ma
ner/ For as hit is had in historia sco
lastica/Herodes Antipasone of the gre
te Herode wente to Rome/ & passed by
the holles of philip his broder / & began
to loue the wyfe of his broder / whiche
was named Herodyane/wyf of the sa
me philip his broder/after that Jose
phus sayth/ she was sister of Herode
Agrypa/ And when he returned/he
refused and repudged his olde wyf
and secretly wedded her to his wyf/
the whiche thyng his wyf sawe wel
that he had wedded his broders wyfe/
And this fyrste wyfe of Herode was
doughter of Archyng of damaske/
And therfor she abode not the comynge
home of her husband/ but wente to her
fader as sone as she myght/ And when
Herode returned/he took alwey the wyf
of philyp his broder/and wedded her
and left his olde/ And ther mooved
ageynst hym therfor Herode Agrype
And the kyng Archy and philyp
becam his enemyes/ And saynt John
sayd to hym/that he had not done well
to doo soo / by cause after the lawe hit
apperteyned not to hym to haue & hol
de the wyf of his broder hyng/ And
Herode sawe that Johan reprovde hym
of this thyng / soo cruelly as Jose
phus sayth by cause he reprovde hym
of blame / he assembled grete peple for
to please his wyf/ And dyd do bynde
and putte saynt Johan in prysen/but
he wold not sle hym for doubte of the
peple/whiche moche loved Johan/ and
folowed hym for his predication/and
Herode and Herodyan couetyng occas
sion ageynste saynt Johan/ how they
myght make hym to dye/ordained by
thene them secretly/ that whanne
Herode shold make the feste of his
Natyvite/the doughter of Herodyane
shold demaunde a pestyng of Herode for
dounyng and sparyng at the feste
R iii

The life of saynt Johan baptist

to fore the pryncipal prynces of his tyme. And he shold swere to her by his othe that he shalle graunte hit her. And she shold aye the hede of saynt Johan/and he wold geue it to her for keepynge of his othe/but he shold sayne as he were angry by cause of the kynge of the othe / And it is redde in the storye scolastike that he had this trecherie and grete fantasie in hym/ where it is sayd thus/ It is to be hyeprised that Herode treated first secretly with his wyf of the dethe of saynt Johan / And vnder this occasion sayth Iheronim in the glose/ And therefore he sware for to fynde occasion to slea hym / For yf he had requyred the dethe of his suster or moder/ he had not gyven it to her/ ne consented it/ And whan the feste was assembled/ the mayde was there spryngynge and daunsynge to fore them all in such wyse/ that hit plesyd moche to alle/ And thenne swaue the kynge/ that he wold geue to her what soeuer she requyred/ though she demaunded half his kyngdome / And thenne she warned by her moder/ demaunded the hede of saynt Johan baptist/ Neuerthelesse knowed by euille courage sayned that he was angry by cause of his oth And as Rabanus saith/ that he hadde sworn folpely/ that he must nedes doo/ But he made no signe of sorowful cause in the bysage / For he was ioyous in his herte/ he excused the felonye of his othe/ shewynge that he dyd it vnder the occasion of pryde/ Thenne the hangman cam/ and smote of his hede/ and deliuered it to the mayde/ the whiche she brydged in a plater/ and presented hit attedynner to hir meschynous moder/ And thenne Herode was moche abasshed/ whan he sawe hit/ And saynt Austyn reherceth in a Sermon / that the occasion of the decollacion was the swerynge / that ther was an Innocent man and a trewe/ whiche had sente certayne money to another man/ whiche demyded it hym whan he asked it/ And the good man was meued/ and constrained hym by his othe to swere / whether he ought hym or no/ And he swaue/ that he ought hym nought/ And soo the creditor was rayssed/ and he ought to fore the Jugement / and he was asked hym why callest thou that man for to be hyeprised by his othe / he sayd by cause he demyded my dette/ the Juge sayd/ it had ben better to the to lese thy dette / than he shold lese his soule by makynge of a fals othe as he dyd/ And thenne this man was taken and grete ouerly beten/ so that whan he alboke the tokenes of his woundes appered on his back / but he was pardoned and forgotten / And after this Austyn sayth/ that saynt Johan was not hyeprised on this day/ whan the feste of his decollacion is shewid/ but the pere to fore aboute the feste of Ester / And by cause of the passion of Ihesu Cryst and of the sacrament of our lord hit is differred vnto this day/ For the lasse ought to geue place to the more & gretter/ And of that saynt Johan/ saynt Johan Crystostom sayth / Johan the baptist hyeprised is become master of the scole of vertues/ and of yf the fourme of holynes/ the Keble of iustice/ the myrrour of byrgynite/ the sample of chastite/ the lyege of penaunce/ pardon of synne / and discipline of faith/ Johan is gretter than man/ where vnto the Angels/ souerayne holynes of the lalbe of the gospell/ the wyse of thapostles / the splende of the prophetes / the lanterne of the world/ the forgoer of the Juge / and moyn of alle the Crysten / And this soo grete a man was put to martirdom/ and gaf his hede to the aduoulter/ and deliuered to the spryngynge mayde / Herode thenne went not alwey al bypunysed/ but he was dampned in to euyle/ For as it is conteyned in the storye Scolastike/ Herode Agryppe was a noble man / but he was pouer/ And for his ouer moche pouerte he was in despayre / and entred in to a certayne turre for to suffre dethe ther by fampyne and hongre / But whan Herodyane his suster herde therof/ she prayd Herode tetrarche/ that he wold brynge hym thens/ and mynyste to hym/ And whanne he hadde done soo/ they dynd to gyder And Herodes Tetrarcha bega to chauffe hym by the wyng / whiche he had drunken / And begonne to reparaue

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Herode Agryppe of the bienfettes that
he had done to hym / And that other so
wylled fore / and wente to Rome / and
was receyued in to the grace of Caius
thempetour / and gaf to hym two lord
shippes / that is to saye of Lusayne and
Abelyne / and crowned hym / and sent
hym kynge in to the Jelyrre / And
whan Herodyane saw her brother haue
the name of a kynge / she prayd her hus
bond with grete bespynges / that he
shold goo to Rome / and bye hym the
name of a kynge / he habunded greteky
in Rycheffes / and entendyd not to her
desyre / For he had leuer be yde in rest
than to haue honour laborious / But
at the last he was ouercomen by her be
ye prayers / and wente to Rome with
her / And whan Herode Agryppe knew
we it / he sente letters to the Cesar / that
Herode Antipas or tetrarcha had ma
de frendship with the kynge of perres
and algaunce / and that he wold rebel
ke agaynst the myghte of Rome / And
in token of this thyng he signyfied to
hym / that he had in his garnysons ar
mours ynowe for to garnyssh with se
uen thousand men / And when thampe
tour had receyued these letters / he was mo
che glad / and beganne to speke of o
ther thynges first a fere fro his pur
pose / And amonge other thynges he de
maunded hym / yf he had in his cyties
grete habundaunce of armours / as
he herd saye / and he answered hit not to
hym / Thenne thampetour byleuyd well
that whiche Herode hadde sente hym in
wrytynge / and was angry withard
hym / and sente hym in to eyple / And
by cause his wyf was suster to Herode
Agryppe / whome he muche loved / gaf
to her leue to retorne to her Countrey /
but she wold goo with her husband in
eyple / and sayd / that he had ben in gre
te prosperite / she shold not leue hym
in his aduersytes / And thenne wes
re they brought to Lyons / And there
ended theyr lyues miserably / This is
in the storye Scolastyke /
Secondly this feste was establisshed
and habyled for the brennyng of his
bones / and gaderynge to gyder on this
day / lyke as somme saye / they were
were brennt / and were gaderd by of
good crysten men / And thenne suffrid

he the second martirdome / when his bo
nes were brennt / And therfor the chir
che habyleth this feste also / as his se
cond martirdome / as it is wryte in this
storye Scolastyke / For when his disci
ples had borne his body in to the cyte
of Sebasten palestyne / they buryed hit
bytvene helyres and Abdias / And
at his tombe many myracles were shew
ed / Thenne Julyan thapostata com
maunded that his bones shold be brennt
And they assed not to doo theyr woos
denes / thene they took them and brennt
them in to poudre / and bynelbed them
in the felde / And Bede sayth in his
Cronycles / that when they had gadred
his bones / they drewe them a fere that
one fro that other / And by this wyse
he suffred the second martirdome / But
they saye that knowen it not / that the
day of his natyuite his bones were ga
dred all aboute and were brennt /
And whiles they were in gaderynge as
it is sayd in Scolastica historia / there
cam Monkes fro Jerusalem / whiche co
uertly putt them amonge the gaderers
and took a grete part of them / and bar
re them to the bishop of Jerusalem / And
he sente them afterward to as
thanase bishop of Alexandria / and
longe tyme after Eusebius bishop
of the same cyte bryde them in the Tem
ple of Serapis when he had habyled
and purged it fro fylthe / and sacred it
a chyrche in thonoure of saynt Johan
Baptiste / and this is that the storye for
lastike sayth / But now they be wor
shipped deuoutly at Jene / lyke as as
lexander the thyrd and Innocent the
fourth bytynesseth for trouthe / and ap
probe it by their pryueleges / And as
he as Herode whiche sigered hym was
punysshed for his trespass / soo Julyan
thapostata was smytyn with dryue
vengeaunce of god / whose persecucion
is conteyned in this storye of saynt Ju
lyen to fore reherced after the conuer
sion of saynt poule / Of this Julyan
apostata / of his natyuite of his em
pyre / of his crueltie / and of his dethe is
sayd playnly in historia triperita /
Thirde this feste is habyled for the
Inuencion of his hertroz syndynge
therof / For as somme saye / his herte
was founden on this day / And so hit

The lyf of saynt Johan baptist

is redde in thise orde Scolastike / Jo-
han was bounden and enprisoned / &
had his hede smitten of within the cast-
le of Arabye / that is named Mach-
rona / And Herodiane dyd do here the
hede in to Jerusalem / and dyd do bur-
ye it secretly / ther by wher as herode
dwellyd / For he doubted / that the pro-
phete shold rise agayne yf his hede be
buried with the body / And as hit
is hid in thise orde Scolastike in the ty-
me of Marcan the pryncer / which was
the yere of our lord / the hundred / and
thir / Johan shewed his hede to two mo-
kes that were comen to Jerusalem /
And thenne they wente to the palays
whiche was longynge to herode / and
fonde the hede of saynt Johan wrapped
in an hayr / And as I suppose / they
were of the testymentes that he was /
in desert / And thene they wente with
the hede toward their propre places /
And as they wente on there way / a
poure man whiche was of the Cyte of
Emysene cam and felawshipped with
them / And they deliuered hym the bag-
ge / in whiche was the holy hede /
Thenne this man was warned in the
nyght that he shold goo his waye / &
flee fro them with the hede / and soo he
went with the hede / and brought hit
in to the Cyte of Emysene / And the-
re as longe as he lyued / he was happye
the hede in a caue / and had alwey god-
od prosperite / And when he shold dye
he told and shewed it to his sister /
chargenge her to telle it to no body / by
her faythe / and she kept it all her lyf
tyke as he had done so four hundred yere
After that long tyme the blessed Johan
Baptiste made reuelacion of his hede
to saynt Marcell Monke that dwellyd
in that caue / in this maner / hym sende
in his sleepynge / that many compaignes
synge wente thider and sayde / who
here is saynt Johan baptist / whome o-
ne lad on the ryght syde / and another
on the left syde / and blessed all them
that went with hym / to whome when
Marcell cam / he waked hym up / and
wask hym by the chynne / and kyssed
hym / And Marcell demaunded hym / &
sayde My lord fro which orde thou co-
me to be / And he sayde I am comen
fro Betan / And thenne when Mar-

cell was awakend / he merueyled mos-
che of this dyspon / And the nyght fo-
lowynge as he slepte ther cam a man to
hym / whiche albeke hym / And when
he was awakend / he sawe a right fayr
stere whiche shone amydres of the cel-
le thorough the holles / And he arose / &
wold haue touchid it / and it turned
sodenly on that other syde / And he be-
gannc to wene after hit / tyke that the
stere abode in the place where the hede
of saynt Johan was / and there he dalt
and fonde a potte / and the holy hede
therin / And a Monke that wold not
believe that hit was the hede of saynt
Johan leyde his hande vpon the potte /
and forthwith his hande brenned / and
cleued / soo to the potte / that he couthe
not withdraue it ther fro in no ma-
ner / and his felawes prayd for hym
And thenne he drewe of his hande
But it was not hool / And saynt Jo-
han appered to hym and sayde / when
my hede shalle be sette in the chyrche /
touch thou thynne the potte / and thou
shalt be hool / and soo he dyd / and re-
cured his helthe / and was hool / as it
was before / Thenne Marcell shewed
this to Gylpane Bissop of the same ci-
ty / and they sawe it wuerently in to the
cyte and shewed hit honourably
And fro that tyme forth the feste of
his decollacion was there halowed / for
it was founden the same day / And af-
ter this it was transported in to the ci-
ty of Constantinople / And as it is sa-
yd in thise orde tripartite / that Constant
thempour commaunded that it shold
be leyde in a charpot for to be broughte
to Constantinople / And when it cam to
Safedone / the charpot wold go no fer-
ther / holt wel that they sette in mo-
les to draue it / wherfor they must be-
ue hit there / But afterward theodosius
wold synge it thence / And fonde a
noble woman sette for to kepe it / And
he prayde her that she wold suffre hym
to be albeke the hede / And she consen-
ted by cause that she supposed that tyke
as Valent myght not haue it thence /
that in tyke tyke he wold not come
haue hit thence
Thenne thempour took it and embow-
ard in his armes moche nobely the ho-
ly hede / And leyde it within his pour-
se / and bare it in to the Cyte of Con-

stantynople/ and ediffyed there a right
fayre churche/ and set hit therein / This
sayth the Hystorie treptre / After
this in the tyme that the kynge Chy-
pyne reigned/ hit was transported in
Fraunce in Chyvalbe / And there by
his merites many dede men were reysed
to lyf / And in lyke wyse as Herodes
was punysshed/ that he hadde saynt
Johan/ And Julian apostate / that
burnt his bones/ so was Herodiane/
whiche counaylled her doughter to de-
maunde the hede of saynt Johan/
And the mayde that requyred hit de-
de ryght ungraciously and euyle /
And some saye that Herodiane was
condempned in egypte/ but she was not
ne she deyde not there / But when she
held the hede byt bene her handes / she
was moche ioyful/ but by the wyll of
god/ the hede bledd in in her byfaze/
and she deyde forthwith / This is sayd
of somme / but that whiche is sayd to
fore that she was sente in egypte with
Herode and mysrably ended her lyf/
This sayen sayntes in her Cronycles/ &
it is to be holden / And as her dought-
er went vpon the water she was drou-
ned anon/ And it is sayd in another
Cronycle / that the erthe swallowed her
in all quyeke / and may be vnderston-
den as of the egyptians that were drou-
ned in the rede see/ so the erthe deuou-
red / Fourthly/ this feste was halowed
for the translation of his fynge/ and
the dedycacion of his churche / For his
fynge with whiche he helved our lord
as it is sayd myght not be brent /
And this sayd fynge was founden
of the sayd monkes/ whiche afterward
as it is had in historia Scolastica/
Saynt Ecce brought it ouer the Mon-
tains/ and sette it in the churche of sa-
ynt Martyn / And this wytnesseth
Master Johan Belet sayeng/ That
the sayd saynt Ecce brought the same
fynge fro beyonde the see in Romayn
And there buylded a churche in thono-
re of saynt Johan/ whiche churche as
it is sayd was dedycatid and halowed
this same day/ wherfor it was stablys-
shed of our holy fader the pope / that
this day sholde be halowed thorough the
world/ And Gobert sayth that a mo-
che deuoute lady towarde saynt Johan

was in Fraunce/ whiche moche prayd
to our lord/ that he wolde gyue to her
somme relikes of the sayd saynt Jo-
han/ And when she sawe that it prouf-
fyed not in prayng to god / She be-
ganne to take assaunce in god / and
auowed that she wolde faste and neuer
ete mete tyl she had of hym somme re-
like / And when she had fasten cert-
ayne dayes she salde vpon the table to
fore her a fynge of mercuribus whi-
ches/ And she receyued with grete ioy
that yest of god/ Thanne after cam
thre Bisschops/ and eche of them
wolde haue parte of the fynge/ Thanne
by the graue of god/ the fynge drops-
ped thre dropes of blood vpon a cloth
by whiche they knewe that eche of them
had deseruyd to haue a droppe / And
thanne Theodolpe quene of the Lombar-
des founded at Medoa besyde Melan
a noble churche in thonor of saynt Jo-
han baptist/ And lyke as Polbe wit-
nessith in the storie of Lombardes / and
the tyme passed vnto Constaunce them-
perour whiche wolde haue take ptyce
fro the Lombardes / And he demaunded
of an holy man/ whiche had a spryde
of prophete/ hold he shold do with the
Lutylle whiche he hadde enterprysed /
And that man was all nyght in pray-
er/ and cam to theperour/ and answerde
to hym and sayde / The quene hath doo
made a churche of saynt Johan baptist
And prayeth contynuelly for the Lon-
bardes / And therfore thou mayst not
surmounte them/ but the tyme shall co-
me / that that place shalle be despised /
And thanne they shalle be ouercomen /
Whiche was accomplyshed in the tyme
of Charlemayne

On a tyme
cam a man of grete vertu/ as saynt ge-
gorge sayth in his Dyalogue/ whos
name was sanctyn/ and hadde receyued
in his keepng a deken/ that was taken
of the Lombardes by such a condicion /
that yf he fledde he shold haue his hede
smitten of / The sayd Sanctyn con-
strayned the deken to flee/ and despyerd
hym And whanne the deken was gone
they toke the same sanctyn / and ledde
hym forth to be bytten / And they chos-
se a stronge tyraunt to doo hit / And he
had no doubte to smyte of his hede all
one stroke / And thanne the sayd Sanc-
tyn stretched forth his necke / And the

The lyf of saynt Felix

Stronge Voucher lyfte vp his arme
with the swerde / ande Sandyn cryed
saynt Johan: re. x. p. u. s. my soule / Ande
thenne anone the arm of the Voucher
was so styf / that he cou'ld not brynge
it doune ageyne / ne folde it in no ma-
ner / Ande thenne that Voucher made
his othe / that he wold neuer after in
his lyfe synge no Cristen man / Ande
the good man Sandyn prayd for hym
Ande anone the arme cam doune / ande
was all hool / Thenne late vs praye
vnto this holy saynt / saynt Johan bap-
tist to be a moynen bytbenz god / ande
vs that we may so lyue vtrously in
in this lyf / that when we shal depar-
te / we may come to euer lastynge lyfe
in heuen Amen

Thus endeth the fest of decola-
cion of saynt Johan baptist

Here foloweth of saynt Felix
And first of his name

Felix is said of fe-
ro fers / that is to saye
as to beere / Ande of
this word his litis /
which is as moche to
saye as styf / For he ha-
re styfe for the feythe of our lord Ihu
su Cryste ageynst alle the myscrean-
tes / ande the ydolles / ande destroyed
them alle by his shewynge /

Of saynt Felix

Saynt Felix was a
pree / ande so was his
broder / ande was na-
mede also Felix / Ande
they were presented to
Maximyan ande to dy-

oclespan / which were Emperours for
to sacryfyse vnto the goddes / of whom
tholdest of them asone as he was bro-
ught to the temple of Serapis for to
sacryfyse vnto thidols / he stode in his
byfage / Ande as sone as he had don so
the ydolle fylle to the erthe / ande all to
brake / Ande thenne he was lade to the
ydolle of Mercurye / on which he stode
also / ande fylle doune thenne to the er-
the / Ande after he was lad to the thirde
ymage / which was of Dyane / ande
dyde lyke as he had to that other /
Ande thenne he was tormentyd with
the grete torment of scales / that is a
torment which is made lyke a crosse
Thenne he was brought after to the tre
of sacryfyse for to sacryfyse there / Ande
the holy man knel'd doune / ande pra-
yd / ande stode ageynst the tre / Ande
Incontynent the tre turnede the rote
vnto the heuene / ande fylle doune / ande in the
fallynge destroyed the synplace with
the altare ande temple / Ande when
the prouost herd that / he commaunded
that he shold there be bytched / Ande
that the body shold be left to houndes
ande bestes / Ande there sprang a ma-
n in the myddle among them / confessynge
hym self to be a Cristen man / Ande
bothe of them bysnyng other were ther
bytched to gedre / The Cristen men not
knowynge his name / call'd hym adau-
tum / by cause he wente soo hardely to
saynt Felix / ande sayd he was a Cri-
sten man / when he suffred martirdome
Ande there were they bytched bothe
theyne to gedre / thenne Cristen men to
be the bodies / ande buryed them in the
pyche where the tre fylle / Ande after
the paynyms wold haue taken hem out
Ande anone they were taken of the de-
uyl / Ande they suffred deith aboute the
yere of our lord CC lxxxviii

Thus endeth the lyf of saynt
Felix ande Audacte martirs

Here foloweth the natyvyte of our blessed lady



The natyvyte of the
blessyd and glorious
Vyrgeyne marpe of the
lygnage of Juda/and
of the Rial kynrede of
daupd toke her Orygynall
begynnyng / Matthewe/and
Luke desayue not the generacion of
Marpe/but of Joseph / which was
ferre fro the conception of Cryste / but
the custonne of wyrtynge was of su-
che ordynance that the generacion of
wpymen is not shewyd / but of the
men/And verely the blessed Vyrgeyne
descended of the lygnage of Daupd
And it is certayne that Ihesu Cryste
was borne of this only Vyrgeyne / It
is certayne that he cam of the lygnage
of Daupd and of Nathan/ For Das-
upd had two sones/Nathan and Sa-
lomon among alle his other sones/
And as Johan damascenne wyten-
seth/that of Nathan descended leuy / &
leuy engendryd Melchyr/ and Pan-
ther/ Panther engendryd Barpanthe-
re/ Barpanthere engendryd Joachim

Joachym engendryd the Vyrgeyne mar-
pe/which was of the lygnage of Sa-
lomon / For Nathan had a wyf / Of
whome he engendryd Jacob / And
whanne Nathan was deed / Melchyr
which was sone of leuy/ and brother
of panther wedded the wyf of Nathan
moder of Jacob/ And on her he eugen-
dryd hely/And so Jacob/and hely
were brethren of one moder / but not
of one fader / For Jacob was of the
lygne of Salomon / And hely of the
lygne of Nathan / And thenne hely
of the lygne of Nathan deyde wyth
oute chylde / And Jacob hys
brother / which was of the lygne
of Salomon toke a wyf / And en-
gendryd and wrysed the seede of his
brother/and engendryd Joseph /
Joseph thenne by nature is sone of
Jacob by descente of Salomon /
That is to wyte / Joseph is the sone
of Jacob / & after the lawe he is sone
of hely which descended of Nathan /
For the sone that was borne was by
nature his that engendryd hym / & by
lawe he was sone of hym & was de-
scended of hym

Of the natyvyte of our lady

/lyke as it is sayd in the storie scolar
 syke/ And Bede wytnessyth in his
 Exynge/ that Iohanne alle the genera-
 tions of the Jewes and other straun-
 gers, were kepte in the mooste secrete
 chesles of the Temple/ Herode comma-
 nded them to be brent/ whenyng the wy-
 to make hym self noble amonge the o-
 ther/ yf the preues of the signages we-
 re sayled/ he shold make them beleue
 that his bygnage apperteyned to them
 of Israel/ And there were somme/
 that were calld domynikes/ for by
 cause that they were soo nygh to Iheru-
 salyme/ and were of Nazareth/ and
 they had lerned thoure of generation
 of our lord/ a parte of their grauntfres
 faders/ and a parte by somme bookes/
 that they had in their holdes/ and tau-
 ght them forth/ as moche as they my-
 ght/ Joachym spoused Anne whiche
 had a suster named Elmymer/ And
 Elmymer had a daughter named E-
 lyzabeth/ and Elud/ Elzabeth was
 moder to Johan baptiste/ And Elmy-
 engendryd Emyn/ And of Emyn
 came saynt Seruace/ whose body lyeth
 in Mastreyght vpon the Ryuer of the
 Mase/ in the byshoppryk of Egece/
 And Anne had three husbondes/ Joas-
 chym/ Cleopse/ and Salme/ And of
 the fyrste she had a daughter named
 Marpe/ the moder of god/ the whiche
 was gyven to Ioseph in marriage/
 And the child our lord Iesu crist
 And Iohanne Joachym was dede/
 she took Cleophas the broder of Ioseph
 And had by hym another daughter
 named Marpe also/ And she was ma-
 ried to Alphe/ And Alphe her hus-
 bond had by her four sones/ that was
 James the lesse/ Ioseph the Juste/ o-
 ther wyse named Barsabee/ Symon/ &
 Jude/ **T**henne the second hus-
 bond beynge dede/ Anne married the
 thyrde named Salme/ and had by
 hym another daughter/ whiche yet also
 was called Marpe/ And she was ma-
 ried to Zedece/ And this Marpe had
 of Zedece two sones/ that is to wyte/
 James the more/ and Johan theuaus
 gelyst/ And herof ben made these ver-
 ses/ Anna solet dici/ tres concipisse mari-
 as/ Quas genuere viri/ joachym/ Cleo-
 phas/ Salmeqz/ Das duxerit viri/ Jo-

seph/ Alpheus/ Zedeceus / *Prima parit
 Crisum/ Jacobumqz secunda minorem
 Et Ioseph Justum peperit cum Simo-
 ne Judam/ Tercia maiorem Jacobum
 volueruntqz Johannem/*
But it is merueylous for to see how
 the blessed byrgyn Marpe myghte be
 Cosyn of Elzabeth/ as it is to fore sa-
 yd/ It is certeyne that Elzabeth was
 Zacharyes wyf/ whiche was of the ag-
 nage of leuy/ And after the lalbe eche
 ought to wedde a wyf of his owne ag-
 nage/ And she was of the daughters
 of Aaron/ as saynt Luke wytnessyth
 And Anne was of Bethlesem/ as sa-
 ynt Jeromme sayth/ and was of the
 trybe of Juda/ **A**nd thenne
 they of the bygne of leuy wedded wy-
 ues of the agne of Juda/ soo that the
 bygne Royal/ and the bygne of the pre-
 stes were allweye ioyned to gyde by
 cosynage/ So that as Bede sayth/
 This Cosynage myghte be made syn-
 the fyrst tyme/ And thus to be norys-
 shed fro bygnage to bygnage/ And
 thus shold it be certeyne that the bless-
 ed byrgyne Marpe ascended of the
 Royal bygne/ and hadde cosynage of
 the prestes/ And oure blessed lady
 was of both bygnages/ And so oure
 lord holdeth that these two bygnages/
 shold entremble to gyders for grete
 mysterie/ For hit apperteyneth that he
 shold be borne/ and offryd for vs be-
 ryng god/ and very kyng/ and very pres-
 est/ and shold gouerne his trewe crys-
 ten men fyghtynge in the Chyualrye
 of this lyf/ and to cowlne them after
 theyr bydow/ the whiche thyng appe-
 teth of the name of Cryste/ For Cryste
 is as moche to saye as enoynted/ For
 in tholde lalwe ther was none enoynt
 dede but prestes and kynges/ And
 we ben sayd Crysten of Criste/ and
 ben calld the bygnage chosen of kyn-
 ges & prestes/ but by cause it is sayd
 that the man took wyues of theyr ag-
 nage only/ that was by cause the distri-
 bucion of the sortes shold not be con-
 founded/ For the trybe of leuy hadde
 not his sort with the other/ & therefore
 myght they wel marrye them with the
 wymmen of þe trybe/ or where they wold
 like as seint jerom rehereth in his pro-
 logue wha he was a child he had a suster

book of the story of the natyvyte of the
 Byrgyn Marye/ but as he remembred
 a long tyme after he translated hit by
 the prayer of somme persones / And
 fonde that Joachym / which was of
 galilee of the cyte of Nazareth / espou
 sed saynt Anne of Bethlehem / And
 they were bothe Juste / and withoute
 reproche or reprehencion in the comunall
 demerits of our lord / And deyded
 alle theyr substance in thre parties /
 that one party was for the Temple /
 That other they gaf to the poure and
 pylgrymes / And the thyrde was for
 them self / and theyr meyny to lyue
 wyth / And thus lyued twenty yere
 in maryage withoute haungyng any chyl
 dre / And thenne they auolbede to
 oure lord / that yf he sente to them any
 bygnage they sholdy gyue hit to hym /
 for to serue hym / For which thyng
 they wente euery yere in to Jerusalem
 in thre pryncypal festes / so that in the
 fest of Exaupte that was the dedycati
 on of the Temple / Thenne Joachym
 wente into Jerusalem with his wyf /
 and cam to the altar with the o
 ther / and woldy haue offryd his of
 fryng / And when the prest salbe
 hym / he put hym a parte by grete despi
 te / and reprovyd hym by cause he cam
 to the altar of god / and said to hym
 that it was couenable / that a man cur
 ryd in the feyth shold not offre to our
 lord / ne he that was karyne sholdy be
 among them / that hady fruyte / as he
 that had none to thencree of the peple
 of god / And thenne Joachym al con
 fused for this thyng / durst not go ho
 me for shame / by cause they of his byg
 nage and his neyghbourghes / which
 had seerd it sholdy not reprove hym /
 And thenne he wente to his heromen
 and was there longe / And thenne
 the aungell appered to hym only / and
 comforted hym with grete clerenes /
 And sayd to hym / that he sholdy not
 doubte ne be aserd of his dyspyte / and
 sayd / I am the Aungel of oure lord
 sente to the for to denounce to the / that
 thy prayers haue awakede the / and
 ben herd / And thy almesse ben mou
 ted to fore oure lord / I haue seene thy
 shame / And herd the reproche that
 that thou art karyne is to the no repro

che by ryght / and god is tenger of
 synne and not of nature / And when
 he closed the hely or wombe / he werke
 so that he openeth it after more mer
 uelously / And the fruyt that shall be
 borne / sholdy not be sene to come forth
 by lecherie / but that it be knowen that
 it is of the yeste of god / The first mo
 der of your peple was Sam / And she
 was karyne into the nyenty yere /
 And had only ysaac / to whome the be
 nediction of al peple was promysed /
 And was not Rachel longe karyne /
 And yet hady she after Joseph / that
 held alle the scygnorpe of Egypte /
 which was more stronge than Samp
 son and more hooky than Samuel /
 And yet were theyr moders karyne /
 Thus mayst thou byrue by reason / e
 by ensample / that the chyldeynges long
 abyden be woned to be more merue
 dus / And therfor Anne thy wyf shal
 haue a doughter / And thou shalt cal
 le her Marye / e she as ye haue auo
 wed shal be fro her infancy sacrede to
 oure lord / and shal be ful of the
 hooky ghooste / sythe the tyme / that she
 shal departe fro the wombe of her mo
 der / and she shal dwelle in the temple
 of our lord / and not withoute emong
 the other peple / by cause that none euil
 thyng shal be hady in suspencion of her
 and ryght as she shal be borne of a ka
 ryne moder / so shal be borne of her
 merueylously the sone of a ryght byr
 den / Of whome the name shal be
 Ihesus / And by hym shal be be
 yuen to alle the peple / And I gyue
 to the the signe / that when thou shalt
 come to the golden gate at Jerusalem
 thou shalt mete there Anne thy wyf /
 which is moche amoured of thy linge
 laryng / and shal haue ioye of thy co
 myng / And thenne the Aungel when
 he had sayd this / he departed fro hym /
 And as when Anne wepte byrthly
 and wyfte not / whither her husbond
 was gone / The same Aungel appered
 to her and sayde all that he hadde sayd
 to her husbond / And gafe
 to her for a signe that she sholdy go in
 to Jerusalem to the golden gate / and
 mete Ihesus sholdy mete wyth her hus
 bond / which was returned / And

Of the natyvyte of our lady

thus by the commaundment of thau-
gel they mette and were ferme of the si-
gnage promysed / and glad for to see
each other / and honoured our lord / &
returned hom: abydynz ioyously the
promysse dyuine / And Anne concy-
ued / and brought forth a daughter /
and named her Marpe / And thenne
whan she had accomplisshed the tyme
of the yere / and had left solikynge /
they broughte her to the Temple with
offrynges / And there was aboute the
Temple after the xv psalmes of degre-
es / xv stappes or grees to ascende vp /
to the Temple / by cause the Temple
was hyght set / And no body myght go
to the altar of sacryfyses / that was
withoute / but by the degrees / And
thenne our lady was set on the lowest
stepe / and mounted vp without ony
helpe / as she had be of partyght age /
And whanne they had performed
theire offrynge / they left their dought-
er in the Temple with the other Wy-
rgens / And they returned in to their
place / And the Wyrgyn marpe prouff-
ed euery daye in all holynes / and
was vspred dapply of Angels / and
had euery day dyuine visyons /
Iheromme sayth in a pssalme to Camas-
cyen / and to Helyadore / that the blessed
Wyrgyne Marpe hadde ordeyned this
custome to her self / that fro the morn-
ynge vnto the hour of tierce / she was
in oryson and prayer / And fro tierce
vnto none she entended to her worke /
And fro none she cessed not to praye
till that thauangel cam / and gaf to her
mete / And in the fourththe yere of
her age / the Bisschop commaunded in co-
myn / that the Wyrgens that were insti-
tuted in the Temple / and had accom-
plisshed the tyme of age / shold retu-
ne to their holles / and shold after
the laibe be maryed / alle thother obe-
yed his commaundment / But Ma-
rye answered that she myght not do so
by cause her fader and moder had gy-
uen her aye to the scruple of our lord /
And thenne the Bisschop was moche
angry by cause he durste not make hys
to berke his auowbe agaynst the scrip-
tur / that sayth / auowbe ye folwes / and
yete them to god / And he durst not
breke the custome of the peple / And

thenne cam a feste of the Zebbes / And
he called alle the auncient Zebbes to
counseyll / and shewed to them this
thyng / And this was all they sen-
tence / that in a thyng soo doubtfull /
that counseyll shalle be aged of our
lord / And thenne went they al to pra-
yer / and the Bisschop that was gone to
age counseyll of our lord / anone cam
a boye oute of thowche and sayd / that
alle they that were of the holles of da-
uid / that were couenable to be maryed
and had no wyf / that each of them
shold brynge a wodde to the altar /
And the wodde that shold bryng / and
after the sayenge of psalme / the hook
goft spate in the forme of a doune vp
on it / he shold be the man that shold
be desponsat / and maryed to the Wy-
rgyne Mary / And Joseph of the hous
of dauid was then among the other /
And hym seemed to be a thyng vncou-
uenable / a man of soo old age as he
was / to haue so tender a mayde / And
whan other brought forth their wodes
he shode his / And whanne no thyng
appeared accordyng to the boys of god
the Bisschop ordeyned for to aske coun-
seyll agayne of our lord / And he an-
swered / that he only / that shold espon-
se the Wyrgyne / had not brought forth
his wodde / And thenne Joseph by the
commaundment of the Bisschop brought
forth his wodde / And anone it floure-
d and a doune descended from heuen ther
vpon / soo that it was clerely shadowne
of euery man / that he shold haue the
Wyrgyne / And thenne he espoused the
Wyrgyne Marpe / and returned in to
his cite of Bethlesem / for to ordeyne
his meyne and his holles / and for to
fetche suche thynges as were necessary /
And the Wyrgyne Marpe returned
vnto the holles of her fader with foure
Wyrgens her felawes of her age / whiche
hadde sene the demonstraunce of the
myracle / And in the dayes the Annun-
ciation of our lord appeared to the Wy-
rgyn Marye / and shewed to her how
the sone of god shold be borne of her /
And the daye of the Natyvyte was
not knowen in longe tyme of good cry-
stian men / as master Iohan belith sa-
yth that it happed that a man of good
contemplacion eney yere in the yere

ydur of September was in prayer
And he herd a compaign of Angels
that made grete solempnyte / And the
ne he requyred deuoutely / that he myght
haue knowlege / wherfor euery yere on
ly on that day / he herd such solempny
te and not on other dayes / And then
ne he had a dygune answere / that on
that day / the blessed Marye
was borne in to this world / And that
he shold do it to be knowen to the men
of hooky chyrche / so that they shold be
concordable to the heu nly Courte in ha
bitynge this solempnyte / And whan
he had told this to the souerayne Bis
shop the pope / and to other / and had
ben in falsynges / in prayers / and so
ught in scryptures / and wytnesses of
old wytynges / they establisshyd this
daye of the natyvyte of the glorious
Byrgyne to be halibed generally of
alle crysten men / but the wlas somtyme
was not halibed ne kept / But
Innocent the fourth of the nacion of
geue ordyned and instyted the say
yd wlas to be obserued / And the cau
se was this / After the deith of pore gre
gorie / anone the Epyskopes of Rome
enclused all the cardynalles in the cons
claue by cause they shold purueye hys
teyl for the chyrche / but they myght not
acorde in many dayes / but suffred of
the Romayns moche sorowe
Thenne auolbed they to the quene of
heuen / that yf they myght goo quyte
fro thennes / they shold establissh to
halibe the octaues of s Natyvyte / whi
che they had longe negligently left
And they thenne by one acord ches
Celestyn / and were deluyerd / and ac
complysshed thenne theyr auolbe by
Innocent / For Celestyn lyued but a
lytel tyme / And wherfor it myght not
be accomplisshed by hym / And hit is
to wyte that the chyrche halibeth thre
Natyvytes / the Natyvyte of our lord
the Natyvyte of the blessed Marye
Marpe / and the natyvyte of saynt Jo
han Baptiste / And these thre signefie
thre natyvytes spyrtyuel / For he
borne agayne with saynt Johan Bap
tist in the water of baptym / and with
Marpe in penaunce / and with our lord
Jhesu Cryste in glorie / And hit behos
ueth / that the natyvyte of baptyme goo

te fore contricion / and that of ioye al
so / For the wlas by reason hys Byrgyn
lis / but by cause that penaunce is acou
ted for wygyle / wherfor that of our las
dy schoueth no Byrgyn / but they haue
alle wlas / For alle haste them into the
vyn resurrection / Ther was a knyght
moche noble and deuoute into our las
dy / whiche went to a tornoyng / And
he fonde a monasterie in his wyge /
whiche was of the Byrgyne Marye /
e entred in to it for to her masse / and
there were masses one after another /
And for honour of our lady / he wold
leue none / but that he herd them alle /
And whanne he yssued oute of the mo
nastery / he fasted hym appertely / And
they that returned fro the tornaye met
hym / And sayd to hym that he had ry
den ryght nobly / And they that hated
hym offermed the same / And all they
to godde cryed that he had ryght nobly
tornoyed / And somme went to hym
and sayd that he had taken them /
Thenne he that was wyse awaked hym
that the curteis Byrgyne and quene
hadde so curtysely honoured hym / and
recounted al that was happende /
And thenne returned he to the monaste
rye / and euer after abode in the seruyce
of our lady / the sone of the blessed Byr
gyne / Ther was a Bisshop / whiche had
the blessed Marye in souerayn
honour and deuotion / And there he sa
we the Byrgyne of al Virgyns / whiche
cam to mete hym / and beganne to lede
hym by souerayne honoure to the chyrch
that he went to / and two maydens of
the compaign went to fore syngyng
And sayeng these verses Continuis so
cie domino cantemus honorem / Dulcis
amor cristi presonet om pio /
That is to saye / Syngye the felas
wes to our lord / syngye the honour /
syngye the with a vois / wyte that
wote four whiche ought to hym
and that other compaign of v
songe and refrefed agayne the same
Thenne the twoo first syngers began
to syngye this that foloweth / primus
ad yma ruit / magna de lux superbus /
Sic homo cum tenuit primus ad yma
ruit / that is to saye / the first pryde fell
lowe fro grete byght / So the first nil
for his etyng of thapple fylle lowe al

Of the natyvyte of our blessed lady

so/ And so brought they to the chyrche
with procession the said Bysshop /
And the two to fore beganne all way
and the other folowyd / Ther was a
wydolbe whose husbond was ded/ and
had a sone whose she buyd tenderly
And that sone was taken with enemy-
es/ and put in prysen fast bounden/
And when she herde therof / she wepte
without comfort / and prayd/ Unto
oure blessed lady with ryght deuoute
prayers/ that she wolde deliuer her so-
ne / and at the laste she salde / that her
prayers auayled her not/ and entred
henne in to the chyrche where as thy-
mage of oure lady was curyng/ and stode
to fore thymage/ and avowed hit / in
this maner sayeng / O blessed Virgyn
I haue prayd ofte the for my sone/
that thou shouldest deliuer hym / And
thou hast not helpe me his wretched
moder/ And I pray also thy sone to hel-
pe me/ and yet I fele no fructe/
And therfor lyke as my sone is taken
fro me / so wylle I take alwey thy-
n / and sette hym in prysen in hostage for
my- / and in this sayenge she approched
ner/ and toke alwey fro thymage the
childe that she helde in her lappe / And
dressed hit in cleue clothes/ and sett
it in her chyste/ and locked it fast ryght
delygently / and was ryght joyfult/
that she had so good hostage for her so-
ne/ and kepte it moche delygently /
And the nyght folowynge/ the blessed
virgyn marie cam to the sone of the
same wydolbe / and opened to hym the
dore of the prysen / and commaunded
hym to goo thens/ and sayd to hym
Sone saye to thy moder/ that she wylde
to me ageyne my sone/ yf I haue de-
liuerd her sone / And he yssued / and
cam to his moder / and tolde to her how
oure blessed lady hadde deliuerd hym/
and she was ioyefull / and toke the
childe/ and cam to the chyrche / and de-
liuerd to oure lady sayeng / Lady I
thanke the / For ye haue deliuerd to
me my sone / And here I deliuer to
the your ageyne / For I confesse/
that I haue my- / Ther was a
sheef that ofte stole/ but he had alwey
grette deuotion to the virgyn Marie /
and labellid her ofte / It was soo/
that on a tyme he was taken / and

juged to be hanged / and when he
was hanged / the blessed virgyn fast-
feyned and helde hym up with her han-
des the dayes that he deyde not/ ne had
no hurte/ and they that hangyd passid
by auenture therby/ and fonde hym ly-
uyng/ and of gladder chere/ and themne
they supposed / that the corde had not be
well streyned/ And wolde haue slayn
hym with a slyerde/ and haue cut hym
throth / but our blessed lady set on her
hande to fore the strokes/ soe that they
myght not sle hym / ne graue hym /
and thenne knelde they by that he toke
do to them / that the blessed moder of
god helpe hym / and thenne they mers-
ueyled/ and took hym of/ and let hym
go in honour of the virgyn Marie/
and thenne he went / and entred in to
a monastery / and was in the scrup-
of the moder of god / as long as he
lyued/ Ther was a clerk that louyd mo-
che the blessed virgyn / and saide his
hours euery day entently/ and loken
his fader and moder were dede/ they had
none other hope/ soo that he had all the
heritage / and thenne he was constray-
ned of his frendes/ that he shoulde take
a wyf / & gouerne his owne heritage/
And on a daye it happed/ that they en-
tended to holde the fest of his mariage
And as he was goyng to the weddyn-
ge he cam to a chyrche/ and remembred
of the scrup of our blessed lady/ and
entred in/ & began to saye his hours
And the blessed virgyn Marie appe-
red to hym/ & spak to hym a word cruel-
ly/ O foolke and unhappy / why haste
thou lefte me/ that am thy spouse and
thy frende/ and louest another woman
to fore me/ Thenne he beyng moued/
returnd to his felowes/ & feyned al/
and lefte to accomplysse the sacramēt
of mariage/ And whanne mydnyght
cam/ he lefte all / and fled oute of the
holbe/ and entred in to a monastery /
& there serued the moder of god/
There was a prest of a parisshe whi-
che was of honest & good lyf/ & cou-
ld saye no masse / but masse of our lady
the which he sang deuoutly in the
nour of her/ wherfor he was accusid to
fore the bisshop/ and was anone called
to fore hym/ and the prest confest/
that he could saye none other masse

therfor the Biffhop reprimyd hym fore
as Unconynge and an ydote / and fuf
pendyd hym of his maffe / that he fhould
de nomore fpyge none fro than forthon
And thenne our b'effyd lady apperid
to the Biffhop / and blamed hym mo
che by cause he had fo entred her chap
elayne / And fayed to hym that he
fhould within thyrtyt dayes / yf he wiffa
blyffid hym not ageyne to his offyce
acufomed / Thenne the Biffhop was
aford / and fente for the priefte / and
prayed hym of foryeuenes / And hadde
hym / that he fhould not fpyge / but of
our lady / Ther was a clerk which
was fayne and ryous / but altheg he
loued moche our lady the moder of god
and fayed euery day his houres / And
he faw on a nyght a vyfion / that he
was in Jugement to fore oure lord /
And oure lord fayed to them / that were
there / what Jugement fhall we doo of
this clerke / deuyfe ye hit / For I haue
longer fuffred hym / and fee no figne yet
of amendement / Thenne oure lord gaf
vpon hym fentence of dampnacion / and
alle they approued hit / Thenne awoos
the b'effyd byrgyne / and fayed to her
fone / I pray the delonayre fone of thy
mercy for this man / foo that thou afua
ge vpon hym the fentence of dampna
cion / and that he maye lyue yet by the
grace of me / which is condempned to
dethe by his merites / And oure lord
fayed to her / I delyuer hym at thy re
quefte for to knowe / yf I fhall fee
his correccion / Thenne our lady turned
her towarde hym / and fayed / goo / and
fpyne nomore / lefte it happend werte
to the / Thenne he albotte / and chaun
ged his lye / and entred in to Kelys
gyon / and fpyffed his lye in good
werkis the yere of oure lord VC xxx
e vij / Ther was a man named the
ophyle / which was byapre of a Biff
hop / As Fulbert fayth / that was Biff
hop of Chartres / And this Theophyle
difpendyd all byfely the goodes of the
Church vnder the Biffhop / e whan the
Biffhop was dede / alle the peple fayed
that this wyapre fhould be Biffhop /
But he fayed thoffyce of wyapre fuff
fed hym / And had leuer that than to
be made Biffhop / Soo there was then
nother Biffhop made / And Theophyle

he was ageynft his wyke putt oute of
his offyce / Thenne he felle in defpayre
in fuche wyfe that he counaylled a Je
we folt he fhould haue his offyce age
yne / which Jewe was a magycyen / e
called the deuylle / and he cam anone /
Thenne Theophyle by the command
ment of the deuylle wyped god / and
his moder / and renouned his Criften
profefion / and wrote an oblygacion
with his blood / and fealed it with his
rynge / and delyuerd it to the deuylle
And thus he was broughte in to his
offyce ageyne / And on the morne The
ophyle was wayued in to the grace of
the Biffhop / by the procuration of the
deuyll / And was eftablyffed in the
dignyte of his offyce / And afterward
whan he aduyfed hym felf / he repented
and fowled fore of this that he hadde
done / And ranne with grete deuocion
vnto the byrgyne mary with al deuoc
of his thought praying her to be his ay
de and helpe / And thenne on a tyme
oure b'effyd lady apperdy to hym in vi
fion / and rebuked hym of his felonye
And commaunded hym to forfake the
deuyll / and made hym to confelle Jhu
xpe to be fone of god and to knowlege
hym felf to be in purpoos to be a Cry
ftian man / And thus he recouerd the
grace of her / and of her fone / And in
figne of pardon that she hadde gaten
hym / fhe delyuerd to hym ageyne his
oblygacion / that he had gyuen to the de
uylle / and leyde it vpon his brafte / foo
that he fhould neuer doubt to be feruaunt
of þe deuyll / but he enioyed that he was
foo delyuerd by oure b'effyd lady /
And whanne Theophyle hadde herde
alle this / he was moche Joyful / and
told it to the Biffhop / and to fore alle
the peple that was bifallen hym / And
alle merueyled greatly / and gaf laude
and prayfynge vnto the glayous
byrgyne our lady fayne Marye / And
thre dayes after he rested in pees / Ther
ben many other myracles / which oure
b'effyd lady hath fhewed for them that
alle vpon her / which were ouer long
to wyte here / but as touchynge her na
tuyte / this fuffyleth / Thenne late he
continuelly gyue laude and prayfynge
to her as moche as he maye / and late
he faye with fayne Je romme this

Of the natyvyte of our blessed lady

Responſe Sancta et immaculata Virgi-
nitas/ And ſo in this booke Reſponſe
was made I purpoſe Under correction
to wyſe ſen/ It is ſo/ that I was at
Coleyn / and herd reſerord there by a
noble doctour / that the holy and de-
voute ſaynt Jeromme had a cuſtome
to viſyte the churches at Rome/ And
ſo he cam in to a Church / where an y-
mage of our bleſſed lady ſtoode in a
chappell by the dore/ as he entred/ and
paſſed forth by withoute ony ſaluta-
cion to our lady/ And went forth to
every aultre / and made his prayers
to all the ſayntes in the church eche af-
ter o'her / And returned agayne by
the ſame ymage without ony ſaluteng
to her/ Thenne our bleſſed lady called
hym/ and ſpake to hym by the ſayd y-
mage/ and demaunded of hym the cauſe
why he made no ſalutation to her ſe-
yng that he had done honoure & wor-
ſhip to alle the other ſayntes/ of whom
the ymages were in that church/ And
thenne ſaynt Jeromme knelted downe/
and ſayd thus/ Sancta et immaculata
Virginitas/ quibus the laudibus re-
cam/ neſcio/ Quia quem oia capere no
poterant tuo gremio conſuliſti / which
is to ſay/ Holy/ and undefiled Vir-
gynite / I wote neuer what laude &
prayſynges/ I ſhalbe gyue unto the /
For hym that alle the heuenes myght
not take ne conteyne / thou haſt borne
in thy wombe/ So ſith this holy man
thought hym ſelf inſuffeyent to gyue
to her laude/ thenne what ſhal the ſyn-
ful wretches doo/ but put the ſpote in
her mercy knowlechyng the inſufficient
to gyue to her due laude and prayſyng
but laſt the meekly beſeeche her to accept
the oure good entente and wyll/ and
that by her merces we may attayne
after this lyf to come to her in everlaſ-
tyng lyf in heuen/ Amen /

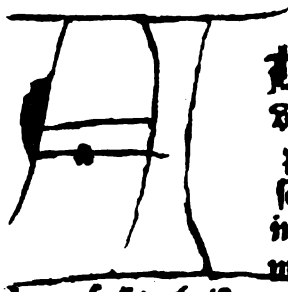
Thus endeth the liſt of the nati-
vite of our bleſſed lady

Of ſaint Adrian martyr And firſt of his name



Adrian is ſaide of
A/ which is as moche
to ſaye as withoute/ &
of ydres that is water
For after that he con-
feſſed to be Chriſten /
he was withoute water of ſynne / Or
he may be ſayd of Andor/ that is to ſa-
ye lyght/ and dyan/ that is to ſay god
For he was enlumyned with lyght
dyanne by paſſion of martyrdom /

Of ſaint Adrian martyr



Adrian ſuffered death
Under Maximyen Em-
perour / For when the
ſayd Maximyen was
in the Cyt of Nyſſa /
medye/ where as he ſa-
creſyed to the ydolles / And by his
commandement they ſought alle cry-
ſten men/ Somme ſought them for dres-
ſe/ And ſomme for love/ And ſomme
for promeſſe of ſylur/ ſoo that neygh-
bour brought his neyghbour to martyr-
dome/ and coſyn his coſyn / Amonge
whome thre and threttie were taken /
of them that they ſought/ and brought
to ſore the kynge/ And the kynge ſaid
to them/ haue ye not herd/ what payne
is ordeyned agaynſte the cryſten men /
And they ſayd to hym/ We haue herd
the commandement of the folke /
Thenne the kynge was angry & com-
maunded that they ſhould be ſeten with
walbe ſynelbes/ and their mouthes ſe-
ten with ſtones/ And that eche of the-
re tongues ſhould be perced with yron/
and that they ſhould be bounden / and
cloſed in pryſon/ And thenne Adrian
which was firſt in thoffice of knyght
ſode ſayd to them / I coniure yow by

The lyf of saint Matthewe

cam to saynt Lambert / which was in
his prayers / and told hym them / he
frustrynge the in our lord / thought / he
shold well saynquy the them / And to
be a swerde / And Iohanne he had re-
membryd hym self / he thelbe alweys
his swerde / And Iuged hym self bet-
ter to saynquy the in suffrynge of deith
than to lepe his hooky honde in the
shod of the felons / And this hooky
man warned his peple / that they shol-
de confesse theyr synnes and suffre pa-
cently deith / And anone the felons
cam vpon them / and stelde forthwith
saynt Lambert / whome they fond in
orison and prayer / And Iohanne they
were gone / somme of his men / that es-
caped bare the body to the cathedrale
chirch secretly by water in a bote /
And buryed hit with grete humylyte
of them of the Cytie in the yere of our
lord four hundred and xij /

applied / as putte to / as sette / he was of
sumpte and taken alwey fro gadynge
of tolles / he was applied to the nomi-
ber of thapostles / he was putte to the
company of theuangelystes and set to
the Cathedrale of martirs /

Of saint Matthewe



Thus endeth the lyf of saint Lambert

Here begynneth the lyf of sa-
int Matthewe / And firste of the
Interpretacion of his name

Matthewe was named
by threyn names / that was
Matthele and Leup / Mas-
thele is expolned / as he
is yeste / or a gyuer of counseyll / Or
it is sayd Matthele of magnus / and
theos that is god / as it were a grete
god / or of manus that is an honde / &
theos that is god / as it were the hond
of god / he was a yeste of hastynes by
hasty conuersion / a gyuer of counseyll
by holsome predication / grete to God /
by perfection of lyf / And the honde of
god by wrytyng of the gospelle of
god / Leup is interpred / assumpte / or

Matthele thapostel pre-
chynge in Ethyope in the cy-
te that is sayd Madaber /
Fonde there two enchaunte-
urs named Jannes and Arphaxat /
which enchaunted the men by theyr
Art / so that whome that they wolde
shold seme that they were pryued of
the helthe / and offier of theyr members
which were soo eleuate in pryde / that
they made them to be honoured as gods
des thenne Matthele thapostle entrid
in to that Cytie / and was lodged with
the ennuch of candace the quene whom
phylip baptysed / thenne he discoverd
the faytes and dedes of the enchaunte-
urs in this maner / that alle that they
dyd to men in to hurt / that turned ma-
thewe in to helthe / thenne this ennuch
demanded of saynt Matthele / how he

The lyf of saint Mathewe folio CC lxxxiii

and understode so many tonges/and
thanne Mathewe told hym/hole the so
le ghoost descended/and had gynn to
thapostles alle science of tongues/
That lyke as they had empyfed/ by
theyr pryde to make the tower into a
man/whiche assed/ by confusyon of ton
gues/ that were chaunged/alle in by
the wyse the apostles made a tower of
science of tongues/ and nothyng of
stones but of vertues/by the which all
that byleue shalle mount by in to he
ven/ Thanne cam before them a man
that sayd/ that thenchantours were
comen with two dragons/ which caste
fyre & sulphur by theyr mouthes/ and
nosethyrtys/ and slewe alle the men/
Thanne the Apostle garnysshed hym
with the signe of the crosse/and went
out surely to them/ And anone as the
se dragons sawe hym/anone they cam
and slept at his feet/Thanne sayd Ma
thewe to thenchantours/where is yor
craft/ alwaie ye them if ye maye/
And yf I wolde praye our lord/
that which ye wolde haue commysed
in me/I shold soone execute on yow
And whanne the people were assem
bled/he commaunded the dragons/that
they shold departe without hurtynge
of ony/ And they wente anone/And
thapostle there made a grete sermon of
the glorye of paradys terreste/ saying
that it apperyd aboue all the mountay
nes/and was nyghe unto heuen/ And
that there were neyther thornes ne ro
ches/ And that the byrdes and Roses
flourysshed alwey/and wayped neuer
olde/ but the people were there allwey
yonge/ And the solune of angels fou
ned there allwey/ and the byrdes cam
anone as they were calld/ And sayd
that oute of this paradys was a man
caste/ but he was calld to the paradys
of heuen by the natyure of our lord/
And as he sayd these wordes to the
people/anone a grete noyse arose/and
a grete wepyng was made for the so
ne of the kynge/ which was ded/
and whanne these enchauntours my
ght not wyse hym/they made the kynge
byleue that he was mayssed in to the
company of the goddes/ And that he
shold make to hym a temple/ and an

ymage/ And thanne he freylyd En
nuch separ of the quene of Candace/
Made thenchantours to be kept/ and
sent for thapostle/ And whanne the
Apostle was comen/he made his pray
er/and tryed the kynge sone anone
And thanne the kynge which was na
med Egypte/ sent for alle the men in
his prouynces/science to them/ Come
and see ye god in the lyknes of a
man/ And thanne the people cam with
crownes of gold/and dyuerse manere
of sacryfices/and wolde haue sacryfied
to hym/ And thanne saynt Mathewe
beseid them/and sayd/what do ye men
I am not god/ but I am seruaunt of
our lord/ And by the commaundment
of hym/they made a grete church of the
gold and syluer that they had brougt
which in thyrty dayes space was edy
fyed and achyueed/ in which church
the Apostle sat thre and thyrty yere/
And conuerted al Ethyope to the fa
yth of cryste/ And thanne the kynge
Egyppe with his wyf and his daug
ter/and all the people were baptysed/
And thanne thapostle habowd to god
Ephygene the kynge's daughter/ and
made her maystresse and gouernesse of
moore than two hondred byrgyns/
And after this byrth succeeded to
the kynge/and coueyted the sayd byr
gyne Ephygene/and promysed to the
Apostle half his Royamme if he wol
de make her consent to be his wyf/and
thapostle sayd to hym/ that after the
customme of his predecessour/ he shold
come on the sonday to the church/ And
Ephygene byng present with the o
ther byrgyns he shold here what he shol
de say of the goodnes and lawfull ma
ryage/ And thanne departed with gre
te ioye/and supposed/that he wolde ha
ue styed Ephygene to his maryage/
And whanne the byrgyns and alle
the people were assembled/he spak long
of good and lawful matrimonye/ &
was muche admyred of the kynge/whi
che supposed that he had sayd for to ha
ue ioyed the byrgyne to hym/ for to
consent the maryage/ Thanne science
was made/ he made reseraple of his
sermone sayenge/that maryage is go
od/ yf it be truly holden by good alpay
ce/ but ye that ben here/ knowe ye well

The lyf of saint Mathewe

that yf any seruaunt wolde take the wyf of a kyng: wold he shold not only venne to the offence of the kyng: but alsoe that he shold deserue deeth / and not for to wold her / but for that he in so taking. the spouse of his lord shold corrupte the marriage ioynd / And thus the kyng that knelz that Ephyzene is made the spouse of the kyng perduable / and is sacred with the holy byle / how mayt shold take the wyf of a more purffaunt kyng: & couple her to the by marriage / And whanne the kyng herde this / he began to rage / and departed al wode & frantyshe / And thapostle withoute drede & constant conformed alle the other to paynt / Ar y Ephyzene byenge before hym for drede he blessed / and alle the other byrgyns also / And after the solenynnges of the masse / the kyng sente a tormentour / which shold make we with a sward / to slay hym / which he was standynge by the altar holdynge by his handes in to heuen / And so he was consecrate a martir / And then alle the people wold haue gone to it: paynt for to haue slayne the kyng / And with grete payne were they hold / the prestes and dekenes / and haden in with grete ioye the martir & some of the apostles / And the kyng thence sente to Ephyzene matrones & enchaunteresses / but for all them when he sawe that he myghte not turne her wyage / he drede her to hym in no manere / he enuyroned and byfette the holdes of her with a ryght grete fyre / for to brenne her / and al the other byrgyns / And thence the holy apostle appered at the fyre / and put out the fyre aboute the holdes / and hit took the paynt of the kyng / so that it wente and consumed alle that was therein / that none escaped sauf the kyng / and his sone only / And the sone was resuscyted of the deuyll / and began to crye and confesse his fathers synnes / and wente to the sepulchre of thapostle / And the fader was made a foule mesalle / And when he sawe that he myghte not be cured / he shewe hym selfe with his olde hande with a sward / And the peple thence establyshed for to be kyng the brother of Ephyzene /

whome thapostle had baptysed and regned by yere / and establyshed his sone for to be kyng after hym / And encryed moche thonor of crysten men and replensshed al Ethyope with noble chyrches of our lord / And thence James and Arphagat fled in to persse for the day that thapostle wyped the sone of the kyng / but saynt Symon & Jude saynquyshed them there / And he we ge that four thynges ben pryncipally considered in the blessed saynt Mathewe / the first is the hastynesse of obedyence / for as soone as our lord called hym / he left al / & doubted nothyng the lordes / & left the respynges of his wythes imparfeght / And ioynd hym parfeghtly to our lord Iesu crist / And for this hasty obedyence / somme take occasion of errour in them self / as he as saynt Jerome reuoceth in thorygenal bypon the forsayd place / sayng in that place / Porphyre and July an Auguste reuoceth in the same place the folpe of the story byeng sayenge that as the story sayth / lyke as they folowed soderly the saupour / that they wold as hastily folowe another man that had called them / For there were shewed so many vertues / and so many tokens tofore / that thapostles of our lord byleupd veryly withoute doubt / And certynty this resplendysseur of the preuy mageste shone in his blessed face at the first to them that folwe hym / And he myghte by that syghe and by the drede them to hym / yf such vertue as men saye is in a precious stone / which is named Magnete / which draweth to hym festues and scualles / how moche more the creatour of alle thynges maye drawe to hym whome he bylle / This sayd Jerome. The second is his largesse or his bybenlyte / For anone he made to hym a grete feste in his holdes / the which was not grete by apparyll of metes / but hit was moche grete only by reason of grete deuyte / For he receyued with right grete wyll / and ryght grete desyre / And also it was grete by reason of sorow / For this feste was demonstrance of grete mysterie / which mysterie he shewe expoundeth byon saynt Luc saynge he that receyued our lord Iesu crist

in his holys was fedde withynforth
plentyuously of greter thynges/ than
the other / that is to wete of delectaci-
ons/ of good maners / and of good
delytes / And after he was grete by
reason of his enseynementis / For he
shewed grete trechnges and doctrynes
And this was of grete mercy by desy-
re/ and not by sacrifice/ as he said Mis-
ericordiam vobis et non sacrificium/ etc/
And also they that ben hoole/ ned-
e no leche/ and so it was grete/ for there
was Ihesu Criste and his disciples /
The thirde is humylyte/ which appierid
to hym in two thynges/ first he shewed
hym a publican / the other euangelis-
tes as saith the glose/ by cause of shas-
me / and for the honour of theuange-
list they set not their own name/ but
as it is wreten/ the Juste is fyrst ac-
cuser of hym self/ And Matthee nas
med hym self publican first/ by cause/
that he shewid/ that none conuertid
ought not mystruste of helthe/ lyke as
he was made of a publican an Aposto-
le and euangelist/ **C**
Secondly / by cause he was payent in
his iniuries/ For Iohnne the baptis-
te murmured that Ihesu crist was des-
cended to a man synnar/ Matthee my-
ght haue answered/ y ben more wicked
e more synful than I bene y he Juste/
e refuse the leche / for I maye nomore
be said synnar/ that am gone to the le-
che of helthe/ e hyde not my synne/ ne
wounde/ The fourth is the grete solemp-
nyte of hym in the Chirke of his Gos-
pellys/ his gospellis ben oft and mo-
re used in the chirke / than the other eu-
angelistes / lyke as the psalmes of
dauid/ e the psalmes of polle ben used
and before other scriptures / which ben
more oft recited in the chirke/ And
this is the reason/ that James witness-
ith that ther ben thre maner of synnes
that is to wete/ the synne of pryde / of
Lechery/ and of auarice/ In the syn-
ne of pryde synned saulus / for saule
by the synne of pryde persecuted the
chirke ouerproldely/ Dauid synned
in the synne of lechery / For he made
aduoultre / And for that aduoultre he
felwe vrias his trewe knyght / And
Matthee synned in the synne of aua-

rice / for for couetous he medled hym
of vylaynous gaine/ For he was in a
porte of the see / where he receyued the
tolle and custemme of shippes e mar-
chaundises/ and howe be it that they be
re synners/ yet allwey oure lord toke
their penaunce in grete / and was ple-
sid ther with/ so that he pardoned them
not only their synnes/ but multiplyed
in them his yestes of grace / For hym
that was a ryght cruel persecutour/ he
made a ryght trewe prechour / And
hym that hadde he auoultre and ho-
myde he made a prophete / And hym
that couetedy so vylaynous gayne /
he made apostle and euangelist/ And
therfor those forsayd thre ben oft re-
ced/ that no man that wold be conuer-
tid shold haue dispaire of pardon/ when
such that were in so grete synne he be-
holdeth to haue ben in so grete grace/
And it is to be considered / that after
saynt Ambrose somme thynges oughte
to be noted in the conuersion of saynt
Matthee / That is to wete/ somwhat
of the partye of the leche /
And somme of the partye of the seeke
to be helpe / In the leche were
thre thynges / that is to wete / wyse-
dome / by which he knewe the Roote
of the maladye / And the counte / by
which he mynystred the medecyne/
And the poluer / by which he helpe
hym so soone/ Of these thre saynt
Ambrose in the persone of the saynt
Matthee/ **C** This Master maye be
be allwey the sorowe fro my herte /
And the drede of the sorowe / which
knoweth the thynges hyde and pre-
sup / And this is as touchyng to
the fyrste / And as to the second / I
haue founden a leche / that dwellyth
in heuen / and sheweth in ethe his
medecyne / And as to the thyrde /
he sayd / he maye well hele my wound-
es / that knoweth not his owne /
C In this blessid seeke may / that
was helpe / that is to saye / saynt ma-
thee / thre thynges ben to be consi-
dered after Saynt Ambrose / He toke
alwaye fyrst his maladye/ He was al-
waye agreable to his leche / And he
was allwey clene and hoole / after

The lyf of saint Maurice and his felawes

he hadde receyved his helthe / Thenne he
sayd / Matthee folowe nold thy lere
merely and gladly / and he ioyng say
de / nold I am no publycan / ne am
not leuy / I haue put alwey leuy / forthe
I haue receyved Criste and folowe hym
and this is to the fyrst / And as to
the second / I haue my bygnage / and
flee my lyf / and folowe only the lord

And as to the thyrde he sayde / who
shall departe me fro the charge of our
lord / god which is in me / Crysten
on or angust / or honoure / as who sa
yth / nothyng / And the maner of his
bygnage as Ambrose sayth was treble /
Fyrste Ihesu Cryste bonde hym with
bondes / Secondly he impressyd in hym
charge / And thyrde he clenst hym
from al wytnes / And Ambrose saith
in the persone of Matthee / I am bou
den with the payles of fapthe & good
tyf of charge / Secondly / I shall kepe
thy commaundement as emptyne / in
me by charge / And as to that thyrde
Good word come soone / and opene my
woundes / lest any noyful humour cor
rupte ne rote the hyde passions / and
wasthe them that ben folowe & clense /
them / his gospel / that he had wryton
with his owne honde wrytoun with
the bones of saynt Petre / the whiche
the gospellys burne with hym /
And leyd them vpon them that wou
re seke / And anone they were heled by
the myghtes of the martir / and were
fownden in the yere of our lord 8 / 6 /

**Thus endeth the lyf of saint
Mathewe thapostle and euan
gelist**

**Here foloweth the lyf of saint
Maurice And first of his na
me**

Maurice is said ma
re that is bytter / and as /
that is to saye somptynge of
our or hard / or of vs that is to saye /
counsellour or hasty / Or it is sayd of
Mauron which after pspore in greke
is sayd black / he hadde bytternesse for
his euyle ydolatre / and dylacion of
his Countrey / he was somptynge by co
uetyse of thynges superflue / hard and
ferme to suffre tormentes / Counsellor
ur by thadmonestement of knyghtes /
his felawes / hasty by ardeur / and mul
tiple of good werkes / Blakke
by despyng hym self / And the fles
syd Euthere wrote and ordeyned his
passion when he was Archbischop of
tyon

Of saint Maurice or Moris

Moris or Maurice was
duke of the ryght hoole le
gyon of Theban / They wer
named Thebanes of The
bes theyr cyte / And that regyon is in
the parties of the east beyond the par
ties of Aualye / And it is full of Ry
chesses / plentyuous of fruyte / delecta
ble of trees / The Inducters of that re
gyon ben of grete bodyes / and noble
in armes / strong in bataylle / subtylle in
engyne / and right haboundant in by
sedome / And this Cyte had an hon
dred pates / of which is sayd this lres
Ecce Deus Theba centum iacet obruta
portis / that is to saye / the Towne of
Thebes with an honderd is nold ouer
thowden right stronge / To them James
the broder of our lord prechyd the go
spell of our lord

In that tyme Dyoctesyan and Mays
ymyon Emperours wolde haue vnder
ly destroyed the fapthe of our lord
Ihesu Cryste / And sente such
Eppistles vnto alle the prynces /
where Crysten men luyd / yf any
thyng shoued to be deturmyed or to be
knowen / and al the world were assem
bled on that one partye Rome alone
were of y partye al y world shold be as

¶ The lye of saint

Thus endeth the lye of saint
Edward kyng and Confellour

¶ Here foloweth of saint Luke
Theuangelist And first of his
name



He is as moche to sa-
ye as arspynge or euhauns-
cynge hym self/ Or Luke is
sayd of lyeht / he was reys-
pyng hym self fro þe hure of the world
and enhauncyng in to the hure of god
And he was also lyeht of the world
for he enlumyned the vniuersal world
by holy predicacon / And how sayth
saint Matthee / Mathei quinto / x he
the lyeht of the world / the lyeht of
the world is the sonne / And that lyeht
hath lyeht in his set or syege / And
how sayth Ecclesiastes the xviij Cha-
ptrye / the sonne rypynge in the world
is in the ryght hylle thynges of god /
he hath deylet in beholdyng / And as it
is sayd Ecclesiastes Andiamo / The
lyght of the sonne is swete / And his

is deyletable to the eyen / to see the son-
ne / He hath stopynes in his moeyng
as it is sayd in the second booke of Es-
dras the fourth chapter / The erthe is
grete / and the heuen is hylle / And the
watre of the sonne is swete / and hath
prouffye in effect / For after the philo-
sophre man engendeth man and the
sonne / And thus Luke had hyenes
by the hure of thynges celestyalle / de-
lectable by swete conuersacion / Stopyt-
nes by feruent predicacon / And lyeht
and prouffye by conspacion e
wrytyng of his doctryne /

¶ Of saint Luke euangelyst

He was of the naci-
on of Syrye / And Antho-
chyen by arte of medycyne
And after somme he was
one of lxxij disciples of our lord /

Seynt Iheromme sayth that he was
discypyle of thapostles and not of our
lord / And the glose vpon the xvj cha-
ptrye of the booke of Exodi signefy-
eth / that he ioynd not to oure lord
whan he prechyd / But he cam to the fa-
ith after his resurrection / But it is mo-
re to be holden that he was none of the
lxxij disciples / though somme holde op-
pynyon that he was one / But he was
of ryght grete perfection of lyeht & moche
well ordeyned as to lard god / And
as touchyng his neyghbour / as tou-
chyng hym self / and as to lyeht
his offyce / & in signe of these foure ma-
ners of ordinaunces / he was descreued
to haue four faces / that is to lyeht / the
face of a man / the face of a lyon / the
face of an oxe / and the face of an egre
& ech of these bestes had four faces &
foure wynges / as it is sayd in Eze-
chell the first chapter / And by cause
it may the better be sene / late he yma-
gyne some best / that hath his hys four
square / & in euery square a face / so that
the face of a man be to fore / and on the
ryght syde the face of the lyon / & on the
lyft syde the face of the oxe / & behynde
the face of thaggle / & by cause that the
face of thaggle apperid aboue thother
for the lengthe of the necke / therfor hit
is sayd that this face was aboue / and
ech of these foure had four pennes /
For whanne euery best was quadra-
te as we may ymagyne / In a quadrate

ben four corners / and every corner
was a pisme / By these four bestes
after that sayntes sayen / ben signefied
the four euangelystes / Of whome each
of them had four faces in wytyng /
that is to witte of humanite / of the pas-
sion of the resurrection / and of the dyp-
nyng / how be it / these thynges ben syn-
gulerly to synghuler / For after saynt
Jerome Mathewe is signefied in
the man / For he was synghulerly mes-
saged to speke of thumange of our lord
Luke was fygured in the Oye / For
he dwelled about the presthode of Jhesu
Christ / Marke was fygured in the
lyon / For he wrote more clerely of the
resurrection / For as somme saye the salu-
nes of the lyon ben as they were dede
Into the thyrde day / but by the swayng
of the lyon they ben reysed at the thyr-
de day / And therfor he beganne in the
age of predicacion / Johan is fygured
as an Eagle / whiche fleeth hyst of the
four / For he wrote of the dypnyng of
Jhesu Christ / For in hym ben written
four thynges / he was a man borne of
the Maryne / he was an oye in his pas-
sion / A lyon in his resurrection / And
an Eagle in his ascencion / And by thes-
e four faces it is wel shewed / that lu-
ke was ryghtfully ordeyned in these
four maners / For by the face of a man
it is shewed / that he was ryghtfully
ordeyned / as touchyng his neyghbour-
hoo he ought by reason to helpe hym /
we hym by dedynge / and nouryshe
hym by exhortacion / for a man is a best
reasonoble / dedynge and exhortacion / by
the face of an Eagle it is shewed that
he was ryghtfully ordeyned / as touchyng
god / For in hym the eye of un-
derstandyng beheld god by contem-
placion / and the eye of his desyre was
to hym by thought or effect / And ol-
de age was put albye by newe conuer-
sacion / The Eagle is of sharp syght / soo
that he beholdeth well wythoute moe-
uyng of his eye the raye of the sonne /
And whan he is merueylous hygh in
the ayre / he seeth wel the smale fysshes
in the see / he hath also his becke moche
croked / soo that he is lette to take his
meate / he sharpeth it / and wheteth it as
geynst a stone / and maketh it couena-
nt to the stage of his fedynge / And

whanne he is rested by the hot sonne /
he throweth hym self doune by grete
force in to a fontayne / And taketh a-
way his olde age by the lette of the son-
ne / and chaungeth his fethers / and ta-
keth albye the darkenes of his eyen /
By the face of the lyon it is shewed
how he was ordeyned as touchyng
hym self / For he hadde noblesse by ho-
neste of maners / and holy conuersa-
cion / he hadde subtiltye for to schewe the
pyggyng in a wyse of his enemyes
And he hadde suffraunce for to haue pe-
te on them / that were tormentid by af-
fliccion / The lyon is a noble best / For
he is kyng of bestes / he is subtil / he
defaceth his tme and stappes wyth
his taile whan he fleeth / so that he shol-
de not be founden / he is suffryng / For
he suffryth the quartayne / By the face
of an oye / hit is shewed / how he was
ordeyned as touchyng his offyce / that
was to write the gospell / For he pro-
ceded morally / that is to saye by mora-
lyte / that he beganne fro the natyure /
and childhode of Jhesu Christ And so
proceded lytell and lytell into his last
consummacion / he beganne discretely /
And that was after othe two euang-
gelistes that yf they had left any thyng
ge / he shold write hit / And that whi-
che they had suffyciently sayd / he shold
reue / he was wel manerd / that is to
saye wel lerned and endured in the
sacrifices and werkis of the temple /
as it appereth in the begynnyng / in the
myddle / and in the ende / The Oye is a
moralle best / and hath his foot clo-
um / by which is discrecion Understan-
den / and it is a best sacrificable / And
truly how that Luke was ordeyned
in the four thynges hit is better sh-
wed in the ordynaunce of his lye /
Fyrste as touchyng his ordynaunce
into god / After saynt Bernard he
was ordeyned in thre maners / that is
by affection and desyre / by thought and
intencion / that affection ought to be holy /
the thought clene / And intencion ryght
full / he hadde the affection holy / For he
was fulle of the holy ghoost / lyke as
Jerome sayth in his prologue vpon
Luke / he went in to wythynne fulle
of the holy ghoost / Secondly he
hadde a clene thought / For he was a

The lyf of saint Luke

and amendinge/ And this treble me-
dyce sheweth saynt Luke in his gos-
pelle/that the leche celestyal hath ma-
de redy/ The medycyn curynge is that/
whiche cureth the maladye/and that is
penaunce/whiche taketh away alle ma-
ladyes spirytuell/ And this medycyn
he sayth he/that the celestyal leche hath
made redy for vs/whan he sayth/Hele
ye them/that be contrite of herte/ And
purch ye to the captives the remission
of synnes/ And in the fyrste chapy-
tre he sayth/I am not come to calle the
Juste and twelbe men/But the synners
to penaunce/ **T**he medycyn
amendinge is that encreaseth hel-
the/ And that is the obseruacion of co-
uynse/ For good counayll maketh
a man better and more parfayth/ **T**his
Medecyne sheweth vs the heuens-
ly leche whan he saith in the eyghenth
chapytre/ Selle all that euer thou hast
and geue to poure men/ **T**he medecyn
preseruatyf/ is that whi-
che preserueth fro fallynge/ And this
is the schelyng of thocations to syn-
ne/and fro euyle companye/ And this
medecyn sheweth to vs the heuently le-
che whan he sayth in the twelfth chap-
pytre/ kepe yow fro the mete of the pha-
rysees/ & there he teacheth vs to describe
the companyes of thowles and euyle
men/ Or it may be sayd/that the sayd
Gospel is replemysshed with moche pro-
uiffyng/ by cause that all vertue is con-
tyned therein/ And how sayth saynt
Ambrose/ Luke compryseth in his Gos-
pelle alle the vertues of wysedome in
hystorie/ he enseigned the natyure/
whan he sheweth the incarnation of our
lord to haue he made of the holy gost
But Dauid enseigned naturall wys-
edome whan he sayd/ Send out the
holy gost/and they shal be created
And whan he enseigned derkenes/
made in the tyme of the passion of Ie-
su Cryst/ and tremblynge of the erthe
And the sonne had wythdrawen her
lyght and rayes/ And he taught mor-
alitye whan he taught maners in his
blessidnes/ he taught resonable thynges
whan he sayd/ he that is twelbe in lytel
thynges/ he is twelbe in grete thynges/
And withoute this treble wysedome/
the mysterie of the Trynitye of our

faith may not be/that is to wete wys-
edome naturall/ Resonable/ and Mos-
rall/ And this is that saynt Ambros
he sayth/ Thyrde/ His gospell is embe-
llysshed and made fayre wyth moche
honeste/ so that the style and manere
of spekyng is moche honeste and faire
And the thynges be conuenient to
this that somme men holde in his dic-
tes honeste and beaute/ the whiche say-
nt Austyn teacheth/ That is to wete/
that it please that it appere and moe-
ue/ that it please/ he ought to speke or-
natly/ that it appere that he ought to
speke apertly/ that it moue that he spe-
ke feruently/ And this maner hadde
Lucas in wytyng and in prechyng/
Of two the first hit is sayd in the viij
Chapytre to the Corynthyens/ We sente
with hym a brother/ the goste/ Barnabe
or Luke/ of whome the prayse is
in al Chirches of the gospell/ In
this that he sayd the prayse of hym
is signefied/ that he spak ornatly/ in
this that he sayde in alle Chirches/ hit
is signefied/ that he spak apertly/
And that he spak feruently hit appie-
ryd whan he sayd/ was not thenne
oure herte brennyng wythyn vs in the
loue of Ihesu whanne he spake wyth
vs in the waye/ **F**ourthly his gospelle is auctorysed
by Auctorite of many sayntes/ What
merueyle was it though it were aucto-
rysed of many/ whan it was auctory-
sed first of the fader/ wherof Iherome
sayth in the xxij Chapytre/ So the da-
yes shal come our lord saith/ I shal
make a newe couenaunt with the hous
of Israell and of Juda/ not after the
couenaunt that I made with theyre fa-
ders but this shal be the couenaunt saith
oure lord/ I shal geue my lawe in
to the hertelys of them/
And he spekketh playnly to the letter
of doctrine of the Gospel/
Secondly hit is enforced of the Son-
ne/ For he sayth in the same Gospel the
one and twentysse Chapytre/ Heu-
en and erthe shal passe/ And my word
shal not perysshe/ Thyrde he is en-
foryed of the holy gost/ wherof saint
Iherome sayth in his prologue vpon
Luke/ He wrote this gospel in the par-

tyes of Achaz by admonestment of the holy goste / Fourthly he was to fore figured of the Angels / For he was presygned of the same Angel Of whome thapostle sayth in the viii Chapptre / I salbe the Angel steyng by the myddes of heuen / And had the gospel perdurable / This is sayd per durable / For it is made perdurable / that is of Ihesu Cryst /

Fifthly the Gospel was pronounced of the prophete / that Ezechiel the prophete pronounced to for this Gospel When he sayd that one of these bestes shold haue the face of an oxe / wherfor the gospel of Luke is signefed / as it is said to fore / And when Ezechiel se id in the second Chapptre / that he had sene the book that was wryton without and within / In whiche was wryton the lamentacion songe / By this booke is vnderstande the gospel of Luke that is wryton within for to hyde the mysterie of profoundnesse / and without for the shewynge of thystory In whiche also ben contayned the lamentacion of the passion / the Joye of the resurrection / and the wo of the eternal dampnacion / as it appierth the vi Chapptre / wher many woos ben putte

Sixthly the gospel was shewed of the vergyne / For the blessed vergyne marie kepte and held delygently al these thynges in her herte / as it is sayd Luca secundo / to the ende that she shold afterwarde shewe them to the wrytars as the goste sayth / that alle thynges / that were done and sayd of oure lord Ihesu cryst / she knewe and retyened them in her mynde / So that when she was requyred of the wrytars or of the prechers of thynarnacion / and of al other thynges she myght expresse them suffycently lyke as it was done / and were in dede / wherof saynt Bernard aspygneth the reason why the Angel of our lord shewed to the blessed vergyne the conceyving of Elizabeth /

The conceyving of Elizabeth was shewed to Marye by cause of the comynge nob of oure sauour / and nob of his messenger that cam to fore hym / The cause why she retyened the ordynance of these thynges was by cause

that she myght the better shewe to wrytars and prechers the mouth of the Gospel / This is she that fully fro the begynnynge was Instruat of the celestyal mysteries / And it is to be syle upon that theuangelystes enquired of her many thynges / And she certyfyed them truly / And specially that the blessed Luke had recourse to her lyke as to the Arke of the testament / And was certyfyed of her many thynges / And specially of such thynges / as apperteyned to her / as of the salutacion of the Angel Gabryel / of the natyvyte of Ihesu Cryst / and of such other thynges / as Luke speketh only /

Seuenthly the Gospel was shewed of the Apostles / For Luke had not ben with Cryste in alle his actes and myracles / wherfor he wrote his gospel / after that thapostles that had ben present shewed and reported to hym lyke as he sheweth in his prologue sayenge / lyke as they that hadde sene hym fro the begynnynge / and had ben mynysters with hym / and herd his wordes enformed and told to me /

And by cause hit is accustomed in double maner to be wytnesse / It is of thynges sene / and of thynges herd / Therfor sayth saynt Austyn / oure lord wold haue two wytnesses of thynges sene / they were Johan and Matthee / And two of thynges herd / and they were marke and Luke / And by cause that the wytnesse of thynges sene ben more ferme and more certayne than of thynges herd / Therfor sayth saynt Augustyn / The two gospels that ben of thynges sene / ben sette fyrst and last / And the other that ben of herynge ben sette in the myddle / lyke as they were the stronger and more certayne of / and by the other theyne /

Eyghtly / this gospel is merueylous by approuyd of saynt Polbe / whanne he bryngeth the Gospel of Luke to the confirmation of his saynges / and diceth / wherof saynt Jerome sayth in the booke of noble men / That somme men haue suspectyon that allbey whanne saynt Polbe sayth in his Epistles / Secundum euangelium meum / that is after my Gospel /

The lyf of saint Luke

Byrgyn: in body and mynde/ in which
is noted: cleanness of thought/ Third:
ly he had: ryghtful intencion/ For in
alle thynges that he dyd: he sought the
honour of god/ And of these two last
thynges it is sayd: in the prologue
on thactes of Apostles/ he was with
oute synne/ and also in Byrgynge/ &
this is touchyng the cleanness of tho
ught/ he buyd: best to serue our lord:/
That is to the honour of our lord:/
This is as touchyng the ryghtfulle
intencion/ Fourthly/ he was ordeyned:
as touchyng his neyghbour/ we ben
ordeyned: to our neyghbour/ when we
do that we ought to do/ After Ry
chard: of saynt Wictour/ ther ben thre
thynges that we owe to our neyghbo
ur/ that is our polber/ our knowlege/
and our wyll: and late the fourth be
put to/ that is/ alle that we may doo/
Our polber in helppynge hym/ our know
lege in counseylynge hym/ Our wyll
in his desyres/ and our dedes in serups
ses/ As touchyng to these foure/ saynt
Luke was ordeyned:/ For he gaf first
to his neyghbour/ his polber in aydyn
ge/ and obseques/ And that appereth
by that he was ioynd to patble in his
trybulacions/ and wold: not departe
fro hym/ but was helppynge hym in his
prechynges/ lyke as it is wroten in the
Epystle of patble in the second: chapp
ter to Thymothee sayeng/ Luke is only
with me/ In that he sayth only with
me/ hit sygnifyeth that he was an hel
par/ as that he gaf to hym comfort &
ayde/ And in that he sayd: only/ it sig
nifyeth that he ioynd: to hym/ fynely
And he sayd: in the eyght: Chappre/
to the Corinthiens/ he is not allone/
but he is ordeyned: of the Chirches to
be felawe of our pylgremage/ Second:
ly/ he gaf his knowlege to his neygh
bour in counseyles/ he gaf thenne his
knowlege to his neyghbour/ when he
wrote to his neyghbours the doctrine
of thapostles and of the gospel that
he knewe/ And herof he berith hym self
wytnes in his prologue sayenge/ it is
myr ayns/ and I assente good the
style to wyte to the ryght well of the
begynnynge by ordre/ so that thou
knowe the trouthe of the wordes/ of
which thou arte taught/ And it ap

pereth well that he gaf his knowlege
in counseyles to his neyghbours by the
wordes that Iheromme sayth in his
prologue/ that is to wete/ that he was
as ben medecyne vnto a seke soule/
Thyrde/ he gaf his wyll vnto the de
syres of his neyghbour/ And that ap
pereth by that/ that he desyret/ that
they shold haue helthe perdurable/ lyke
as patble sayth to the Corinthes/ Luke
the leke salueth yow/ that is to saye/
thynke ye to haue helthe perdurable/
for he desyret it to yow/ **C**
Fourthly he gaf to his neyghbour his
dece in their serupses/ And it appereth
by that/ that he supposeth that our lord
had: be a strange man/ and he wrys
ued: hym in to his holbe/ and dyd: in
hym alle the serups of charite/ For he
was felawe to Elephas when they
went to Emaus/ as somme saye/
And Gregorpe sayth in his moralles
that Ambrose sayth/ it was another of
whome he nameth the name/
Thyrde/ he was well ordeyned/ as
touchyng hym self/ And after
saynt Bernard: thre thynges ther ben
that ordeyne a man ryght well as tou
chyng hym self/ and maketh hym ho
ly/ that is to lyue sobryly/ and ryght
ful labour/ and a deuoyr wyte/
And after saynt Bernard: ech of the
se thre is deuyced: in to thre/ that is to
lyue sobryly yf we haue compaynably
contynently/ and humbly/ Ryghtful
werke is/ yf he be ryghtful/ discrete/ &
fruytfull/ Ryghtful by good: entenci
on/ Discrete by mesure/ and fruytfulle
by edyfycacion/ The wyte is deuoyr
when our sayth feleth god: to be sou
rayne good:/ So that by his purssuau
ce we beleue/ that our Infirmyte be
holpen by his polber/ our ygnorance
be corrected: by his wysedome/ And
that our wickednes be diffard by his
bounte/ And thus sayth Bernard:/
In all these thynges was saynt Luke
well ordeyned:/ He hadde first sobre
tynges in table manere/ For he lyued
contynently/ For as saynt I
heromme wytneffith of hym in the prolo
gue vpon Luke/ he hadde neuer wyf
ne chylde/ he lyued compaynably/
& that is signefied of hym when it is

sayd of hym and Cleophas in thoppyn upon afore sayd / Two disciples went that same day et cetera / Fellowship is figured in that he saith two disciples that is to say well maner / Thirdly he lyued humbly / of which humblyte is shewed of that he exprest the name of his felawe Cleophas / and spak not of his owne name / And after thoppyn of some Luke named not his name for mekenes / Secondly / he had ryghtful werke and dede / and his werke was ryghtfull by Intencion / And that is signified in his collete where hit is sayd Carnis mortificacio nem ingerit in corpore suo pro sui nominis amore portauit / he bare in his body mortification of his flesche for the sake of thy name / he was discrete by attemperance / And therfor he was figured in the forme of an oye / which hath the foote cloven / by which the vertu of discrecion is exprest / he was also fructful by edification / he was so fructfull to his neyghbours that he was holden moost dere of all men / Wherfor ad Colossenses quatuor He was calld of thoppes moost dere Luke the lecher saitheth pol / Thirdly he had a meke wyte / For he bylkyd and confessed in his gospel god to be souerainly myghty / souerainly wyse / & souerainly good / Of the first it is said in the iij chappre / They all were assayed in his doctrine / For the word of hym was in his polber / And of the thirde / it apperith in the xviij chappre where he saith / there is none good / But god alone / Fourthly and last he was ryght wel ordeyned / as touchyng his offyce / the which was to wyte the gospel / and in this apperith that he was ordeyned by cause that the said gospel is enoblyshed with moche trouthe / hit is ful of moche prouffite / hit is embelyshed with moche honeste / And auctorized by gude auctorite / It is fyrste enoblyshed with moche trouthe / For ther ben thre trouthes / that is of lye / of ryghtwysnes / and of doctrine / Trouthe of lye is concordance of the honde to the tongue / Trouthe of ryghtwysnes is concordance of the sentence to the cause / And trouthe of doctrine is concordance of the thyng to the vn-

derstandyng / And the gospel is enoblyshed by this treble wyte / And that this treble wyte is shewed in the gospel / Luke sheweth that Iesu Criste had in hym this treble wyte / And that he taught it to other / and sheweth that god hadde this trouthe by the wytnes of his aduersaries / And that sayth he in the xviij Chappre / Master we knowe well / that thou arte trewe and trewest and saith ryghtfully / that is the wyte of the doctrine / but thou trewest in trouthe the way of god / that is the trouthe of lye / For good lye is the waye of god / Secondly he sheweth in his Gospelle / that Iesu Criste taught this treble trouthe / fyrste he taught the trouthe of lye / the which is in keepyng the commaundementes of god / wherof hit is sayd / thou shalt loue thy lord God / Doo that / And thou shalt lye / And whanne a pharysee demaunded our lord / what shal I doo for to possede the euerlastyng lye / And he sayd / knowest thou not the commaundementes / Thou shalt not slee / thou shalt do no thefte / ne thou shalt doo no adoultre / Secondly there is taught the wyte of doctrine / wherfor he sayd to somme / that pruerid this trouthe the enuyls chappre / Woo he to pol pharisees that lythe the peple et cetera / and passe ouer the Jugement and charite of God / Also in the same / woo he to pol wyse men of lalbe / which haue taken the reye of science / Thirdly is taught the trouthe of ryghtwysnes where hit is sayd / yelde ye that longeth to thempeour / And that ye olde to god to god / And he seith the xix Chappre / They that ben myn enemyes / and wyl not that I regne upon them / saynge them hether / and see them to fore me / And he saith in the thyrtythe chappre / where he speketh of the dome / that he shal saye to them that ben reprimed departe fro me ye that haue done wyckednes / Secondly / his gospel is ful of moche prouffite / wherof double and hym self wyte that he was a lecher or a phisicien / wherfore in his gospel hit is signified / that he made redy for vs medycyne moost prouffitable / Ther is treble medycyne / Curyng prouffyng

The lyf of saint Crisauunt and Daria

that is fyngefynd the volume of Euse-
be / And he approuyd his gospel /
whan he wrote of hym / Secundo ad
Corinthios octauo / of whome the laude
and prayse is in the gospel in all
the chyrche / It is reddy in the booke of
Antioche that the Crysten men that we-
re besyged of a grete multitude of tur-
kes / and dyd to them many mescheues
and were tormentid with hongre and
ylle happe / But whan they were pleynt-
ly conuertid to our lord by penaunce /
A man full of clerkes in whiche besy-
tyments apperyd to a man that wo-
ke in the chyrche of our lady of Cry-
polyn / And whan he demaunded hym
why he was / he sayde / that he was Euse-
be that cam fro Antioche / where our lord
had assemblyd the chualtre of Iheru-
salem / and his apostles for to fyghte
for his pilgryms agens the Turkes
Thenne the Crysten men enhardyed them-
self and discomfyted alle the hooste of
the Turkes /

**Thus endeth the lyf of saint
Iuke the euangelist**

**Here foloweth the lyf of saint
Crisauunt And first of his na-
me And of saint Daria And
of her name**

Crisauunt is saide as
growen and multiplyed of
god / For whan his fader
naturalle wold haue made
hym to sacrefice vnto thyddoles / God
gaf to hym force and polber to contra-
rye and gaigne his fader / and yelde
hym self to god / Daria is sayd of da-
re to gyue / and of dya / whiche is as
moche to saye as tiberne / For she gaf
her to the thynges / First wyll to do

euill / whan she hadde wyll to durb
Crisauunt to sacrefice thyddoles / And
after she gaf her to good wyll / whan
Crisauunt had conuertid her to God /

The saint Crisauunt and saint Daria

Crisauunt was sone of
a ryght noble man / that
was named Polyme / when
the fader salde / that his sone
was taught in the fayth of Iesu crist
And that he coult not withdrabe hym
ther fro / and make hym doo sacrefice
to thyddoles / he commaunded that he
shold be closed in a stronge holde / and
put to hym fyue maydens for to dwel
with hym with blaundysshynge and
fayre wordes / And thenne he prayd
god that he shold not be surmountid
with no flesshly desyre of these euylle
bestes / and anone these maydens were
soo ouercome with slepe / that they my-
ght not take neither mete ne drynke /
as long as they were there / but assone
as they were oute they took bothe mete
and drynke / And one Daria a noble
and a wyse Virgynne of the goddesse besy-
t to amysse her nobly with clothes / as
she had ben a goddesse / And prayd
that she myght be lathen entere in to crys-
sauunt / And that she wold restore hym
to thyddoles and to his fader / And
whanne she was comen in / Crisauunt
repreyde her of the pryde of her besture
And she answerd / that she had not
done it for pryde but for to durb hym
to doo sacrefice to thyddoles / and resto-
re hym to his fader / And thenne Cry-
sauunt repreyde her / by cause she wor-
shiped them as goddes / For they had
ben in their tymes euill and synners
and haunted comyn wymmen / And
Daria answerd / the philosophes felde
thelementes by the names of men / and
Crisauunt saide to her / ys one worship
therthe as a goddesse / And another

Here foloweth the fest of the
anunciacion or salutation of
changel gabriel to our lady



Of Seynte Domyngh Jure
and prechour /



A Rauncis was first na
med? Johan / but after his
name was changed? / and
was called? frunays /

Here foloweth the glorious lye
and Passyon of the blessed vir
gine and martyr Seynt Mar
garete / And first of hir name



Here begynneth the lye of seint
James the more And apostle
and first of thinterpretacion of
his name /



The lye of saint Giles



Of seynt Austyn doctour and
Bishopp



**¶ Here foloweth the lyf of
Saint Edmonde King and
martyr**



**¶ Here foloweth the lyf of Saint
Leonard And first of his na
me**



**¶ Here foloweth the Exaltacion
of the holy Crosse**



**¶ Here beghynneth the
lyf of Saint barbara**



C Here foloweth the lpf of st:
int Edward kyng and confes
sour



C Here foloweth the million of
enleuea thousand virgins



C Here foloweth the comine:
macion of al soules



Of saynt Bertylmew chappol
cle



Epilogue.

Thus endeth the legende named in latyn legenda aurea, that is to say in englysshe the golden legende, for lyke as golde passeth in vallye alle other metalles so thys legende exceedeth alle other bookes wherein ben conteyned alle the hygh & grete festys of our lord, the festys of our blessed lady the lyues passyons & myracles of many other saynts & other hystories & actes as al alonge here afore is made mencyon. Whiche werke I haue accomplished at the commaundemente & requeste of the noble & puyssaunte erle & my special good lord Wylliam erle of arondel, & haue fynysshed it at westmestre the twenty day of nouembre the yere of our lord mccccxxxiii & the first yere of the reygne of Kyng Rychard the thyrd

By me Wylliam Carton.



Passionael twinterstuc

Datmen hier die guldenlegende.



Dit is dietafel vā desente
ghewordigen boeke dat
men hier dar winterstuc
vādē passionael In wel
ke tafel mē vindē mach
der heilighē legende die haerfeesda
gen comē tusschē alre heiligen dach
ende paeschdach
Die legende vā allē heiligen. **3**
Die legende vā allē gelouigē sielē. **v**
Die legēde vā sinte wilbrout **x.**
Die legende vā die vier ghecroonde
martelaers **xiij.**
Die legende vā sinte theodorus **xv.**
Die legende vā sinte martijn **xvi**
Die legēde van sinte burius. **xx.**
Die legende van sinte elizabeth **xx.**
Die legende vā sinte cecilia **xxviij.**
Die legende vā sinte clemēs **xxx.**
Die legēde vā sinte crisogon? **xxxiij.**
Die legēde vā sinte katherina **xxxv**
Vā sinte saturijn **xxxviij.**
Vā sinte iacop martelaer **xxxviij.**
Die legende vā die abt pastor. **xl.**
Van iohan die abt **xli.**
Die legende vā moyses die abt **xli.**
Van sinte arsenius **xliij.**
Van agaton die abt **xliij.**
Van barlaams historie **xliij.**
Die legende vā die herwinge **xlij.**
Van pelagius dē paus en vā veel an
der historien. **liij.**
Van machumets vissepinghe **lvi.**
Vanden eerlaem priester beda **lvij.**
Vander aduent ons heeren **lxij.**
Die legende vā sinte andries **lxviij.**
Die legende vā sinte barbara **lxxij.**
Van sinte nicholaus **xx.**
Die historie vā onser vrouwen ont
fanchenisse. **xcij.**
Die legende vā sinte lucia **xcv.**

Die legende vā sinte thomas **xcvi**
Die legende vā die geboertenisse ons
liefs heerē ihū christi **xcviij.**
Van sinte anastasia **c.ij.**
Die legēde van sinte steuen **c.ij.**
Van sinte iohānes euangeliste ende
apostel **c.iiij.**
De legēd vā alle de onnoselkind **c.iiij.**
Vā sinte iohēs vā cāteberch **c.vij.**
Vandē heiligē paus siluester **c.x.**
Vander besnidenisse ons liefs heerē
ihesu christi **c.xiiij.**
Vā derthien dach die historie **c.xvi**
Vā site paul? die ierste heremijt **c.xix**
Die legēde vā sinte remigius die hei
ligheleraer. **c.xx.**
Vā sinte hplarius legende **c.xxi**
Die legende vā sinte machari? **c.xxij.**
Die legende vā sinte felix **c.xxij.**
Die legēde vā sinte ponciaen **c.xxij.**
Vā sinte marcellus legende **c.xxv**
Van sinte anthonius legende **c.xxv**
Die legende vā sinte pulca **c.xxv**
Die legende vā sinte fabiaē **c.xxvi**
Die legēde vā sinte sebastiaē **c.xxvi**
Die legēde vā sinte agnete **c.xxviij.**
Die legēde vā sinte vincē? **c.xl**
Die legende vā sinte loy **c.xli.**
Die legēde van sinte ioest **c.xliij.**
Van sinte dierick **c.xliij.**
Van sinte pauwels beherige **c.xliij.**
Die legēde van sinte paula **c.xlv.**
Van sinte iuliaen **c.xlvij.**
Van sinte ian guldemont **c.l**
Wat septuagesima beduyt **c.liij.**
Wat sexagesima beduyt **c.lv.**
Wat quinquagesima beduyt **c.lv.**
Wat quadriagesima beduyt **c.lvi.**
Die legende vā sinte ignaci? **c.lvij.**
Vā dē vrouwē lichtnisse **c.lvij.**
Van sinte blasius **c.lxij.**

Van sinte agatha	c. lxiij.
Van sinte vedastus	c. lxiij.
Van sinte amandus	c. lxiij.
Van sinte apollonia	c. lxx.
Van sinte scolastica	c. lxxi.
Van sinte dorothea	c. lxxi.
Van sinte theophilus	c. lxxii.
Van sinte valentin	c. lxxix.
Van sinte iuliana	c. lxx.
Van sinte peter ad cathedram	c. lxxi.
Van sinte mathias legēde apostel	
en van iudas scharioth	c. lxxii.
Vā sinte ppetua cñ felicitas	c. lxxiiij.
Die legēde vā sinte gregori	c. lxxv.
Van sinte gheertruyt	c. lxxx.
Van sinte longinus	c. lxxxv.
Van sinte benedictus	c. lxxxvi.
Van sinte patricius	c. lxxxix.
Van onser lieuer vrouwen boetscap	c. xc.
Die passie os herē ihū xpi	c. xciiij.
Die historie hoe dat pplat? geboren	
wort en hoe d; hi; i; leuē liet	c. xcviij.
Van sinte hubrecht	c. xcix.
Vā sinte nichasi? en eutropia	c. ci.
Vandē grote coninc karel	.cc. ij.
Van sinte willem	.cc. v.

Hier eyndet die tafel vādē winter stuck vanden passionael.

Hier beghint dat Prologus van dat Passionael: en is gheheten inde latijn. Aurea legenda: dat beduyt in duytsche: die gulden legende

Inghe tyt heb ic gheweest verlocht ende seere ghebede: om vten latine in duytsche te maken een boeck: d; men in latijn hiet: aurea le

legenda: dat beduyt in duytsche dpe gulde legēde: ofte d; passionael. wāt der heiliger passien hier inne staen

En wel met rechte machmen se alsoe hietē o die gulde exemplē en leringē ende die daer in gescreuē sijn vande heiligen. wāt cortelic bescreuē alder heiligen leuē en der martelarē doot. hoe s; gemartelijt sijn doer die mine van gode. Elck goet salich mēsche en oec elc sondaer wil hi: hi mach grote l; sijn salicheit in dit boeck seppē in dien dat hi merckē wille en die woerdē cauwē die hi daer in lesen sal. wāt dat leuen ons heerē ihesu xpi dpe almachich is ende hier bouē al: om d; hi om die minne vā ons liedē arm en allendich wordē woude: soe is sijn leuen alle heilige en alle sondarē in eē exempel: om dat wi hē nae volghen souden in oetmoedicheden. alsoe h; septe inder euangelien. Remet mijn ioc op u en leert vā mi: wāt ic bin lastmoedich en oetmoedich van herten. wāt al sijn leuē d; hi op aertrike was vāder tyt dat hi geboirē was tot d; hi om ons aenden cruce sterf: so was hi in allendē om ons doende te metē: d; niet salich en is dan lidē van minnē. wāt hi septe inder euangelie. Mint dē eenē dē anderē also ick u gemint heb



Dre heilighen dach
 was gheordineert
 om vier sake. Erst
 om een tēpel die ge-
 wiet was. Te ande-
 re om te verhalē d;
 die achter ghelate
 hadde. Ten derdē om dat mē die roet
 heloesheyt daer mede vhalen soude
 mogen. Te vierdē om dat mē onse be-
 dinghe telichter soude mogen vcrigē.
 Erst was dese feestē ingeset om dpe
 wijnghe vā den tempel. Wā doē die
 vā romen alle die werelt onō hē ghe-
 daen hadde so maecte s; al tē grotē tē

pele en daer soe setten si inden middel
 waert hoien afgod. en si sette al om-
 trent hē die andē afgodē vā d; prouin-
 cien die onō hē warē. also d; si met ha-
 re aensichte stonde gekeert tot horen
 afgod waert. En soe wāneer eenige
 prouincie stac tegē romen so hadde si
 gemaect mettē diuuelē dat die afgod
 vā dier prouincie heerde sinē rugge
 tē afgode waert vā romē en daer me-
 de so toende hi dat hi teghē hē stac en
 dā so leyndē die vā romē tot dier pro-
 vincie waer een seere groot her van
 volcke en brochte se wed onder hoer
 heerscappe. En oec die vā romē en ge

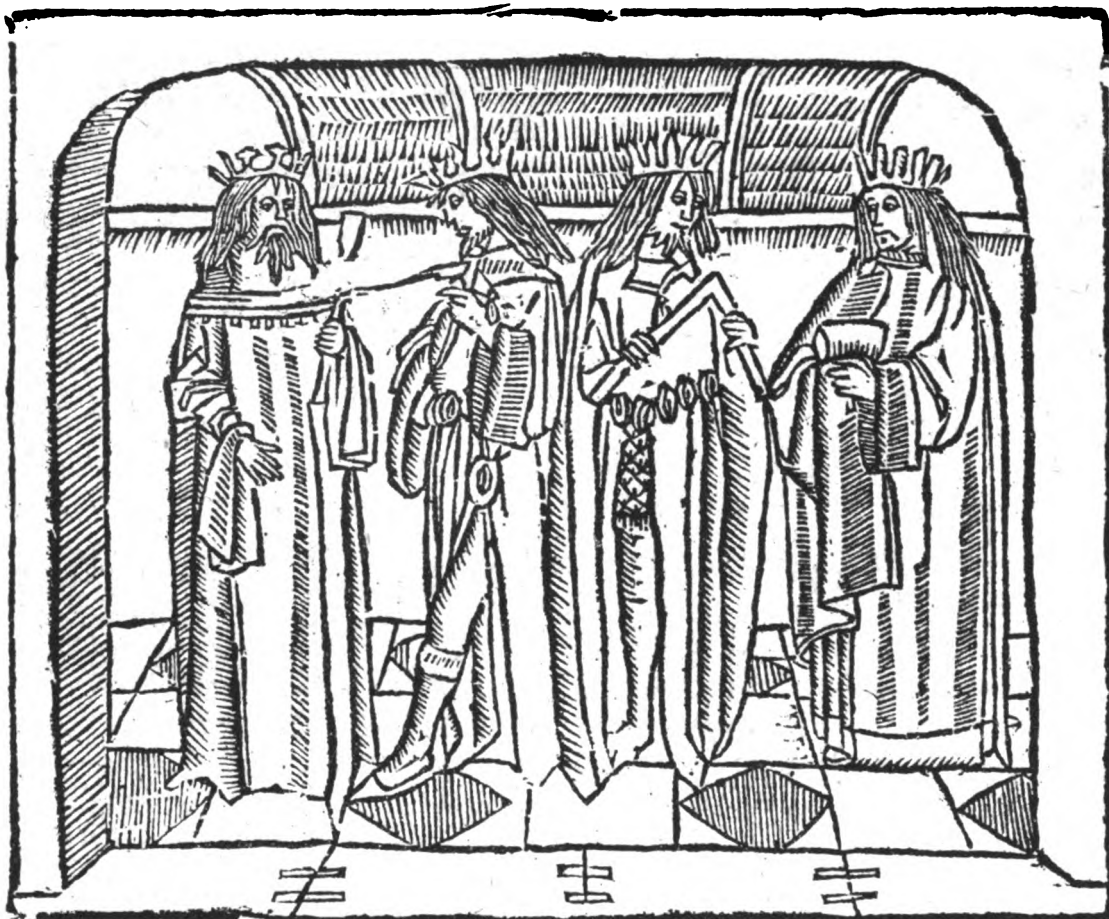
de En die gene die met bisscop abij.
te gecleert was die begōste die metten
en die and songē na en dese engel die
dē coster leide seide hē dit visioē en sei
de d; diemaget die vorē ginc die moc
der gods was en de mettē hemels ha
re gecleert was. d; was sinte iohānes
baptista mettē patriarchē en phetē.
En die des bisscops abijt had d; was
sinte peter mettē anderē apostelē en
die ridds d; warē die martelaers. en
die and scare warē die cōfessioē Die v
al quamē voer dē conic o dat si hē dāc
hē sōudē vanderē diemē hē op desen
dach dede in de werelt en daer si hem
ouer al die werelt biddē sōudē Daer

na voirde hi hē i eēd scare en daer sach
hi wiue en mān sulche liggē op gul
dē beddē and siccē vblidēde ouer d;e
msel m; godlike weelde And sach hy
naect en ellēdich hulpe biddēde. En
hi seide d; dit d; vegenier was En hi
seide d; de oueruloedige warē die sie
lē die vā horē viēdē grotelic ghehol
pē warē en die daer in armoede wa
rē datmē die in dē werelt n; en gedoch
te En hi hiet hē dat hi dit al die paus
leggē sōude d; hi na ald heiligē dach
settē sōude ald sielē dach o datmēt op
diē dach ghemeine weldadē doe sōu
de ouer die sielē die geen sonderlinge
weldaden vercrigē en mochten



schē daer rohe wes gelijc si nye gero-
hē en haddē datmē daer wt wel mer-
hē mochte d; die heilige enghelē daer
tegenwoerdich warē o des heiligē bis-
scops wtuaert helpē te doē. En doemē
dat lichaem in d' tombē leggē sou-
de so wort genōdē d; die tōbe eē voet
te cort was gemaect: waer o die broe-
ders seer droevich warē en keerdē hē

tot onsen here in haer gebede en bi d'
dienste des heiligē bisscops so vondē
si na harē gebede: so wāneer als si on-
sen heere ihu xpm ghebeden haddē
dat die tōbe die welke te voer eenen
voet te cort was gemaect d; die bi mi-
raculē gewordē was een voet lāger.
dan dat heilige lichaē maer affi gode
dancen en loefde alle gader.



Die legende vā die vier ghecroen-
de martelaers

Die vier gecroende martelaers
dat waren seuerus ende seueri-
anus capafous ende victorianus.
dye dede dyoclesiaen totter doot slaē

met loden wappers. En doemē deser
namen niet ghewetē en mochte dye-
men nochtans na veel iaren also on-
se heere woude soe wast gheordine-
ret datmē hoer hoethnis vieren sou-
de onō vijf martelare namē dat was



Die legende van sinte martin.

Martinus was geboren vā sabari-
en der stat vā pānonien. mer hi
was gheuoet in papien d; in ptalien
leit. En hi volchde ridderscap met sinē
vād die een prince was vande ridders
ond den keiser constātine en Juliane
mer dat en dede hi syns dancks niet.
Wāt na dien d; hi een ionc kint was
so ingheste hē god so dat hi doē hi rī.
iaren out was tot syns vaders ende
moeders ondanch ginc ter kerckē en
hy badt dat mē cathecuminū maken
soude ende hi soude doen in die woe-
stine gegaē hebbē en haddet die crāc-
heit syns vleisches niet belet. Maer

doē die keiser wt ghegeuē hadde dat
der ouder ridders sonē ridderscap aē
nemē soude voer haer vaders Mar-
tin? doē hi vijftien iaer out was. doē
wort hi gedwongē ridderscap te volgē
en alleen met eenē knapeliet hē ghe-
noeghē: nochtans diende hi dicke si-
nen knape ende toech hē syn schoenē
wt ende veechden se. Op eenē winter
voer hi te ambianē in die stat doer de
poerte en hē quā een arm mā te ghe-
moete en doē dese arme mā van npe-
mant aelmussen en ontfinc. so vstont
sinte martin? dat dese hem gehoude
was. en hi toech syn swaert wt ende
deilde sinē mātē die hi bouen droech

te en dā somiger sielē scēpē; ij gheuef
 richt m; alre sterkē maetsel vā houte
 En al ist d; si vādē grote vloede beslo
 ten wordē si varē alle ouer And; ij so
 broos gemaect met houtē nagelē d;
 si in stille vloede bicāt vdrionckē. Du
 die crist? deerne sijste ommeuanc m;
 al d; herte dē seghe vādē cruce en be
 rep di seluē tot gods werkē Dpoclest
 aen doē hi int lāt vā aquilē was so de
 de hi alle die kerstē dode en dede criso

gonū voer hē bringē en seide hē Ont
 fanger die macht vā dīn rechter scap
 tott eerē vā dīnē gellachte en offer dē
 godē. Crisogon? antwoerde ic aenbe
 de eenē god indē hemel en ic vsmade
 d; werdiche dē als d; en mē gaf sen
 reeie op hē en mē leide tot een stede en
 dair wort hi othoest Intiaer os herē
 cc. en lxxxviij en sinte jesus dpe pape
 begroef syn hoeft met syn lichaem
 Die legende vā sinte katherina



Katherina die was costis des co
 nincs dochter en si was geleert

in allē cōstē En maxēci? die keiser de
 de alte gader beide rike ende arme te



verdenckenis vā ons herē passie. Dat eerste is malinge dat is indē crucifixe diemē daer na maect en dit maectmē om te sien wātmen maecte in die kerk ke cristus crucifixe en and beeldē om datmen se bedenckē sal en om deuocie mede te verweckē en om leringe wāt si sijn der lecker boeckē. Die and verdenckenis is indē woerden dat is dat men crist? passie prediket en dat is int horen Die derde is inden sacramente wāt in cristus sacramēt is sijn passie claerlic vertoget want in desen sacramēt is waerlic crist? bloet en sijn lichaem en mē gheuet ons en dit verderckē gheschiet ons indē smake. of wi dā

cristus passie die wy bescreuē sien en diemē ons prediket onse begeerte ontstet. soe sal hi ons veel starchetker ontstet in desen sacramēte om dat si daer in so claerliken betekent is Ten anderē consacreertmē dē outaer om ons herē naem daer op aen te beden Genes. xii. Abrahā sticht den here eenē outaer die hē opēbaerde en daer na aenriep hi ons heren naem. alsoe paulus bescriuet tot thimotheum so doetmē dese aenroepinge indē bedinghē om die quade dingē wech te doē en indē bedinge diemē doet om doechden te verrigen ofte in eplschē diemē doet om datmē die goede dingē meer



werelt tottē claren lichte des hemels
 Ende hoe d; dit ghespet is wordt al
 hier te vollē vclaert ald^o. Doē die kep
 ser vandē roemschē rike ghehietē au
 rilius alexander af liet te vvolghen
 en wtte stouē der kerstē bloet en dat
 om goedertierē bede wille; jhre moe
 der die gehietē was māman. en hy o
 dat selue vādē mēschē ghemint wort
 En doē oet ondē seluen kepler sinte
 cornelis te romē pacus was die welc
 he veel vandē edelingen vā romē tot

ten kerstē geloue sterkede en bekeer
 de also dat si voer oat kerstē gheloue
 stouē en martelaers wordē en hi m; z
 hē. en doē noch ondē selue keiser in
 der stat vā alexandriē die grote lerer
 origenes was. so volghede na desen
 keiser een and keiser die genaēt was
 maximiaen een vandē roomschē rid
 derē was En sondē senatoers in settin
 ge keiser gemaect En hi vvolgedē de
 kerstē wreedelike en sette hē sondlin
 ge te vvolgē bisscoppe ende leeraren

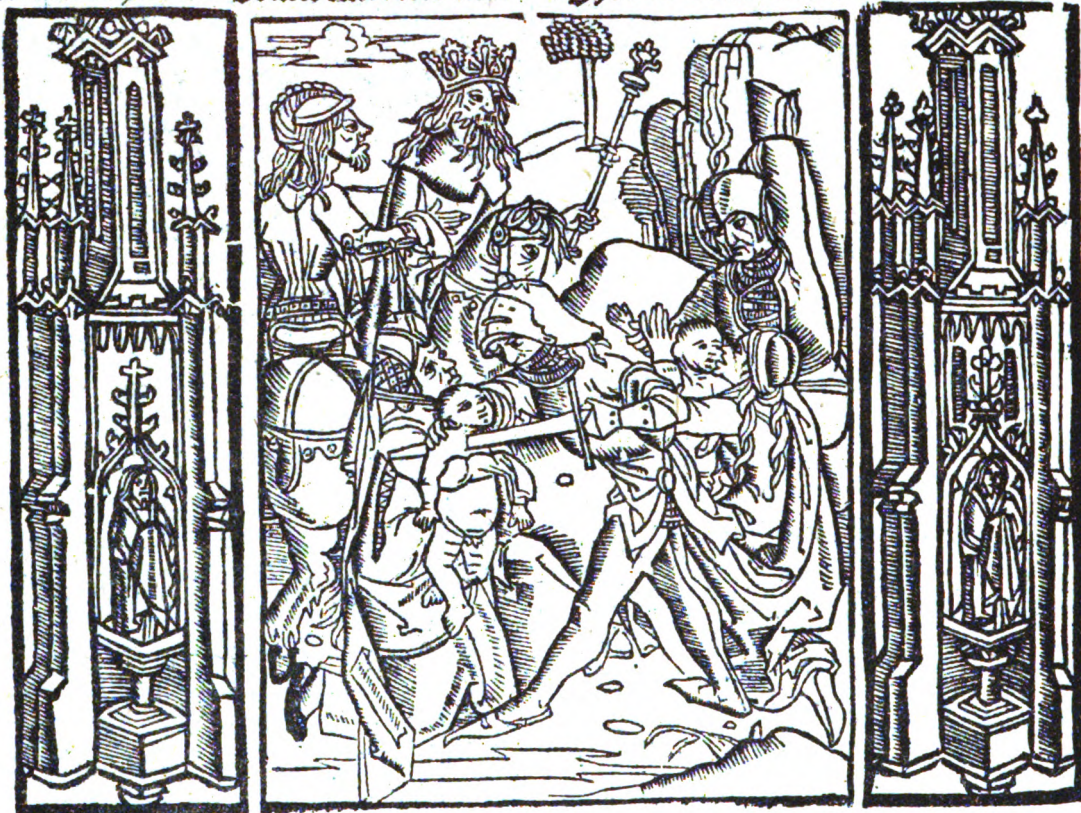


woude. Also woude hi oech datt; paps
ware ouer al die werelt in sine geboer-
te hier om woude die kepler die bouen
al die werelt was wetē hoe vele steden
hoe vele castelē hoe vele dorpen en hoe
veel mēscē in alle die werelt warē al en
allmē leest i scolastica historia so geboet
hi di alle die ludē gaē soudē i stede wert
daer si vā geboirē warē En d; elck enen
pennic die pēningē waert was genē
soudē dē rethē vādē lande en belie d; hi
ond d; keplerrijc vā romē wair wāt die

pēninc hadde des keplers beelde op en
sinē naē op ghescrenē. Ien hier dese be-
linge of bescriuinge bi twee dingē. Be-
linge hiet mēt wāt elc ope dē rechter dē
hooft tijts gaf hi leide den pēninc op si-
ne hooft en seide m; sinē mōde d; hi on-
derdanich ware dē rihe vā romē en dit
dedemē voor alt volc: men hietet bescri-
uige wāt allmē een seker ghetal hadde
vādē genē de dē hooft tijts brochtē so
screefmēt: en dese bescriuige was eerst
gēdaē vā cirino dē rethē vā sirien alsoe

neuēden outaer En dede die aerde wt
 die kerche werpē en hi ghinc ned in d;
 grafen hi hief op sine hādē en seide he
 re ihūs ic come tot dine werlcap en dāc
 he di datstu gewerdicht heues mi te no
 dē tot dine werlcap wāt du wetes d; ic
 di begere vā alre mīre hertē doe hi ;ij
 gebet gheerindet hadde so quā so grote
 licht op hem dat nēmiāt op hem sien
 en mochte en doet licht wech was. soe
 vāt mē tgraf vol hemels broot d; vint
 mē tot noch toedaer en indē boō vādē
 graue so springet wt ghelūc cleine wel
 le also fonteinē springē. en daer werdē
 genesen vele mēschē vā alre hādē ster
 hedē Admund? die conic vā engelāt hi
 en cōste niemāt ontfegge die hē bat in
 sinte iohās euāgelistē naē En het ghe
 schiede d; eē pelgrim seer bat achmisse
 in sinte iohās euāgelistē naē. Als sine

camerlic vā hē was en die conic gaf hē
 sijn vingerlic die seer duerbaer was o
 d; hi anders n; reets en hadde mer na ve
 le dagē soe ontfinc dat selue vingerlic
 vādē seluē pelgrim eē ridder wt enge
 lāt die ouer die zee was d; hūt eē conic
 wēdragen soude en seggen dē ghenē
 dien en om wes wille du dit vingerlic
 ganes die sendet di wēdr hier bischij
 tet wel d; sinte iā selue was die den co
 ninc opēbaerde in een pelgrims abte
 Jsidor? leit indē boec vād er ghetecht
 ger leuē en doot Sinte iā verwādelde
 gout in roedē en steenkēs vāder zee in
 dierbare steenē En die gebroke stenen
 vmaecte hi wēdr en vweete een wedu
 we mī sine gebede en enē iōgelicmaec
 te hi wēdr leuēde En doe hi venijn drāc
 so ontghic hi velen. en die daer mede
 ghedoor warē verweete hi vā d; doot





en mocht dat is dē dienst vandē dage
wāt veel eer was d; officie van onser
vrouwē. Oec so sijn octaue van wer
dichedē als paelschē pinxterē en onser
vrouwē en sinte ian baptistē geboert
oec so sijn octauē vā deuotie. alsomē
vā elchē sancte octaue houden mach.
Oec so sijn octauē vā betepkeningē.
als die octauē die geseit sijn vādē hey
ligen en dese beteikenē vā dpe achste
vūsenisse. Dat and dat desen dach feel
te maect dat is vāden saligē nieuwen
naē diemē hē gaf wāt hedē was hē ge
geuē eenē nuwē naē die os heerē mōt
noemde. en gheenē naē en is onō den
hemel sonō dien dair wi in mogē wer
den behoudē. Sinte bernardus seyt.
Desen naē ihūs xps is indē mont ho
nich indē oē melodie. it herte vroech

de Bernard? desen naē gepredict luch
tet als olie en als mēre o peinet so voe
det hi. hi sachtet en saluet als mē aēroe
per. Also d; heilige euāgelie seit so had
hi die namen gods soē xps en ihs. hi
hiēt d ie gods sone in dien dat hi god
wt gode is. xps in diē d; hi mēce is ge
wordē is vāden psoen gods ter mēce
liker nature. Ihūs indē d; hi god is
vūenicht m; die mēchelicheit. Vā de
se drie namē seit bernardus. Ghi die i
die gemulle sijn versendet v en louet.
wāt liet die heer comt m; salichedē hy
coēt m; saluē hi coēt m; glorie wāt ihs
en coēt m; sonō salich; noch xps sonō
saluē. noch die gods sone en coēt niet
sonō glorie wāt hi is die salicheit hi is
die glorie hi is die saluē mer voer sijn
passie en was hi n; volcomet. bebet



in sijn dertichste iaer was wār hi had
de. xxix. iare en rijn. daghē wās lucas
seit so was hi beginnēde omtrēt van
xxx. iare. Of als beda seit so had hi xxx.
iare vol: en dat wil de kerke vā romē
houdē. Doe wert ihūs vā sinte iohan
gedoopt in iordanē en daer opēbair
de die driecoudicheit. Die wād inder
stemmen seide. Dit is mī geminde soē
daer ic mi wel in gendege en die sone
in dē vleische: en die heilige geest in
gedachte eenre duue die op hem quā.
Daer na wēd ouer een iaer optē seluē
dach soe verwādelde xps ter bruiloft
water in wijn. Daer na wēd ouer een
iaer optē seluē dach so lade hi v. dūlēt
ludē met. v. broden nochtā op d; leste
gheschiede dat en weetmē niet wāt d;
euāgeliedattet mirahel seit d; seyt d;

dit bi paessche gheschiede. Die seeste
vā desen dagē houtme vande conin
ghen. wār doe cristus onse here gebo
ren was so quamē die drie coningen
te iherusalē en hoer namē: ih i hebreu
scz appelli? ameri? damasc? In griec
galgalath saratai magalath. In latī
hietē si Jaspār Barthasar Melchior.
Dese coninghē hietē magi in latine.
Magus bediet drie dinghē. Magus
hiet een scermer. een touener en wys
wāt sommige seggē d; dese conigē o den
daet worden gehietē magi d; is scher
mers of bespotters om dat si herodes
bespottē om d; si n; wēd en keerdē tot
hē. daer bi is geseit. doe herodes sach
d; hi bespot was vādē conigē. Mag?
hiet oec eē touener. Daer seit iā gulde
mōt dat dese hietē magi wāt si wārē



vad en vā moeder nadē wille des he-
 re. En wāt si ruc warē vā aertse hē ha-
 uē so pensde anthoni? in hē seluē hoe
 hi best so groten ruc dō alre salichst en
 nuttelicst in die eer gods bestaē soude
 En als hi ghenake de sine twitich ia-
 ren so quā hi op eētūt onuerstiens in
 herke doe hoerde hi lesen d; euāgelii
 wiltu volmaect wesen gāc en vcoep
 alle dīn goet en ghift dē armē Tehāt
 ghinc anthoni? en vcofte al sijn vā-
 ders erue en al sijn goet en gāft dē ar-
 mē mildelic sond ophoudē tot d; hi al
 gegeuē hadde d; hi op aertrike besetē
 had. d toe gaf hi hē seluē tot gode. en
 wort eē monic in d; star patras d hi me

nich iaer heilichlic leuede i groter her-
 dich; vā penitēcie In welc cloester hi
 daer na abt gecorē en gemaect wert.
 en hi so veel toeuas en vsoets hadde
 vā wairlike ludē die hoerdē seggē vā
 sinē heiligē leuē. so pensde hoe hi best
 die waerliche eer scruwen mochte en
 sprac tot sōmige vā sinē broederē die
 oec gode naerstelic diēde Broeds leit
 hi wi j; monikē daer d laet os sien d;
 wi n; onuttelic dē naē en abjten dra-
 ghē wi mogē hier gode n; dienē. wāt
 dese stede n; bequaē en is laet os soec-
 kē eē andstede dair wi gode deuotelic
 dienē mogē. Die broed s antwoerdē
 vad wi sijn bereit di te volgē wair du



bereide hē hier gehoersac te sijn die ten
eersten woede en dode woude. Hier in
vtoende xps sijn wonderlike grote wijs-
heit wāt het was wonderlike wijsheit
dat hi hē na sijn houerdie nebwērp. In
dien dat hi hē voertbrochte die cranch-
sijn oetmoedicheit. en niet die hoch-
sijn moghenheit wāt hi seide. Ic ben
xps vā nazareth. Hi en seide niet dat hi
god of die gods soē was als of hi seide
ontfinc die crancheit mijre oetmoedich-
en legget nebwē die houerdie. Ten derde
vtoende daer xps wonderlike goeder
tierenheit dat hi hem bekeerde wāt hi
wast indē weghe en indē wille te vol-
ghen. wāt hi hadde lelike begeerte vā

derighinge indē iongere. hi hadde oec
een verheert begrip. wāt hi ghinc tot
ten princen der papē en nam briue vā
hē dat hie gheuangen brengen soude
in iherusalē. en dair om was sijn wech
alte quaet. mer die ontfemherticheit
gods bekeerde nochtā. Te anderē was
sijn bekeeringhe wonderlike om dien
daer si mede ghedaen was dat was d-
licht dattē bereide ter bekeeringe. wāt
d-licht quā haestelic en het was groot
en hemelste. wāt haestelic ommesceen
hem een licht vanden hemel. Paulus
hadde drie sonden in hem. Die eerste
was stoutheit dat merctmen in dat be-
scrueen is. Hi ghinc totten princen vā

sijn in gracie of in wylbaet. of in weder
stoot. of in voerspoede Der kerckē kinde
ren die in gracie sijn eyscht si vasticheit
d; si vast moetē werde ider gracie. Der
kerckē kinderē die i misdadē sijn bidt sijn
toeulicht dat god hore toeulicht moet
sijn Dē genē die in wederspoet sijn bidt

si bescermenisse. dat si nietē werde be
schermt i hore wederspoet Dē genē die in
voerspoet sijn bidt si geleid datle god son
der sonde moet geleidē. Dye quinquage
sima eyndt optē paesch dach. want die
penitencie doet vrylsen ter nieuwichheit
van leuen



Wat quadragesima bedudet.
Quadragesima begynt tē groten
vastelauot Int beghinsel vander
missen toet die kercke datle god vhoort
heeft in al hore vnopeñ seit. Hii acriep
mi en ic sallē verhoerē Men sal mercken
dat die quadragesima hout. xli. daghē
al die sonnedagē mede gerekēt. mer all
mēre les sonnedagē of doet. so bliuend
xxxvi. dagē diemē vast. En die daghen
sijn die tiēde vā alle dē iare: wāt eē iær
heeft. CCC. en lxxv. daghen en daer of

sijnre. xxxvi. te tiēde: mer dye vier da
gen dye voer sijn doetmen daer toe om
dat die heilige viertich dagen voldaen
souden weerden die onse heer heilichde
mit vastē waer om dat wy dese. xl. dagē
vasten. daer sijn vele redenen toe. Dye
eerste reden seyt sinte augustijn Want
matheus seit ende vertelt viertich ghe
sachten van christus toecoemste Ende
om dat christus tot ons neder quā mit
ten viertichsten ghetal: soe sellen wi tot
hem op gaen mit. xl. in ghetale Die an

C lxxx

hi Der kerstenē vdiagen is groot wie
vande gripen soude dit ghedogen om
sien god Sinte ignacius antwoerde
It en verdrige dit niet met mīre craft
mer met cristus craft Doe riep sinte ig
naciū op die libaerde dat si hem qua
alste verliende. dus quamē daer twee
wilde libaerden toe ghelopen en dode
mer si en aten sijn vleesch niet Doe dit
trapaen sach doe hadde hi alte groten
wonder ende ghinc wech. ende beual
waer pemant die sijn lichaem nemen
woude datment niet en verboet Daer
om namen die kerstenen sijn lichaem
en groeuent eerlic Doe ontfinc trapaē
briuen. In welke die ander man die
na hem was beuolen hadde. datmē al
die kersten dode soude En hi prees seer
vele dat vā dien dat trapaen ignacien

ghedaē hadde. mer trapaen beual dat
men gheen kerstenen soechē en soude.
mer quame eenich kersten voert. dat
men die castien soude Men leest oer dē
ignaciū in gllen sinen tormenten al
toes aenriep sonder ophouden ihesus
cristus name En doe hem sijn pnnre
magheden. waer by dat hi dien name
so dicke aenriep so seide hi Dien naem
heb ic ghescreuē in mīn herte en daer
bi moetic hem noemen sonder ophou
den Doe hi doot was so wouden si dat
proeuen en cogen sijn herte wt en sho
dent op en si vonden al vol ghescre
uen met dien name ihesus. Ende des
hadden vele luden wonder. hi was
ghepasht int iaer ons heren hondert
ende ses..



ten anrt die daer onb waren mit haren
geroepe d; hi nauwe mochte gaē. Doe
hi ouer die brugge ghecomen was: soe
quā hi in een schoon wjde marct. ende
daer so was alte soetē roke vā meniger
hande bloemē: sich doe quamē tot hem
twer iōgelingē. en si leide tot altē scho-
nen stadt die seer wonderlich ghesicht
was vā goude en vā duerbaer steenen
En wt die porte der steenē. so quam wt
alte soetē roke die dese mā alsoe vmaec-
te dat hi vā genē stāche en wiste. si seide
he d; dpe stede d; paradys was: en doe

daer nicholaus in woude gaen soe se-
den hē die iongelinge d; hy eerst weder
tot sinen vriendē keren moeste ende d;
hi soude motē heerē van daer hi gheco-
men waer: maer dpe diuelē en souden
hē niet mogen doen: mar als si hē sagē
so souldē si vā vreesen vlien. Ende si lei-
den hem dat hi na dertich daghen ster-
uen soude in viedē. enō dan so souldē hi
comē in die stedē. doe heerde nicholaus
weē wt dē putte dair hi in gegaen was
en seide dē ludē wat hē ghesiet was en
na dertich dagē so starf hi salichlic i goe



Van onser vrouwen annūciacio.
Alse vrouwē bootschap. ende d;
si haer kint ontfinc so hiet die feel-
te annūciacio wāt op desen dach
soe bootschapte die ēgel onser lieuer vrou-
wen dat si den gods soon ontfacē soude

wāt het was wel betamelich bi die re-
dē d; eē engel xps toecoemste bootschap-
pen soude. Die eerste was o die ordinā-
cie te v̄gaderē. o dat dpe ordinancie der
wederroepinge tot godewaert ouertra-
gen souldē. mit die ordinancie o misdaet

hadt hebbē en hebbē dan gedoot: datti
dā onse geweest soude hebbē om datti
in quaethept sijn leuē geepndet hadde
wan op dien dach dat hi maria groete
seyde soe en mochte ic geen macht ouer
hem hebben: want ic heb dach na dach
gewacht en hi en liet niet eenē dach hy
en groette se. Doe dit die ydder hoorde
so ontsach hi hem seere en viel voor des

goets mans voete. en bat ghenade en
bekeerde voort sijn leuē Ende die goede
man seyde totten diuel. Du wetst be-
uele di in den name ons heerē ihesu cri-
sti. dat du van henen vaers. en dattu
voort meer in allulke stadt gaets. daer
du niemāt scadē en moges dpe d moed
gods dienstactych es. Doe hy dyt ghe-
sept hadde so voer die bose diuel wech



Die passie ons heerē ihesu cristi.
Aist? passie was bitē van pinē ver-
smaet van bespothedē en vol vruchtes
om veel sake. die pine quam van. v. sa-
ke Te eerste d; de passie scandalic was
en d; die scadelike stede d; xpūs gepal-
st was d; was i caluariē daermen die
misdadige doot Doc d; de scadelike doot
watti was vdoet tot alē lastelike doot
wāt dat cruce was d; moordenaers tor-

mēt en al was doe dat cruce seer scade-
lic so ist nu vā alte groē gloriē Augustin?
leit Dat cruce dat d; moordnarē torment
was dragetmen nu voor d; pekeplers.
Of god sinē tormēt so grote tormēt ge-
geuē heuet hoe groot sal hise dan sinen
knechte geuē Doc was si scadelic d; sijn
scadelike geselschap. wāt hi was mitten
moordenarē vdaē mar die een bekeerd
d; na d; was d; lmas die tot sijre rechter

lxvij
 gheue die hē sloegē te meer predicte vo
 re waer so ontfinghē si boutheit dat si
 wel betrikendē en seide. so dat veel vā
 on.ē broederē betroude in onse bandē
 d; si doiste oneruloplic sond vreesle go
 des woerde sprekē Doē nā hi oit seker
 vromheit en werp hē sterckelic tegen
 dē viandē wāt gelinc dattet vier onder

tiden in menigerhande materie daert
 valt vmeert en toewassen nemet so de
 de oer paul? tōge watre hāde ludē hē
 aēroerdē heerdē te hāt tot hē waert; v
 acn vechters warē syn geestelic voet
 sele daer o wāt ouertmits hē luydē die
 vlāme der euāgelie wies te meer Dit
 leit crisostom? en guldemōt alte male.



Die legende van die .vij. broeders.
Die .vij. broeds martelare waren
 sinte Feliciaens kinderē En hair
 namē warē dus Januari. Felix. Phi
 lippus. siluaē. alerand. vitael. en mar
 crael Philips die prinoest dede antho
 nius des heplers gebore en hij liet alle

dese broeders metter moeder voer hē
 biengē en riet die moeder dat si hair so
 nen ontfemen soude Dū seide met v
 smeekunge en sal ic niet wordē verleyt
 noch nū drepginge vkeert wāt ic bē se
 ker vādē heilige geest diē ic heb: dat ic
 v sal vwinne lenēde En als ic doot sal

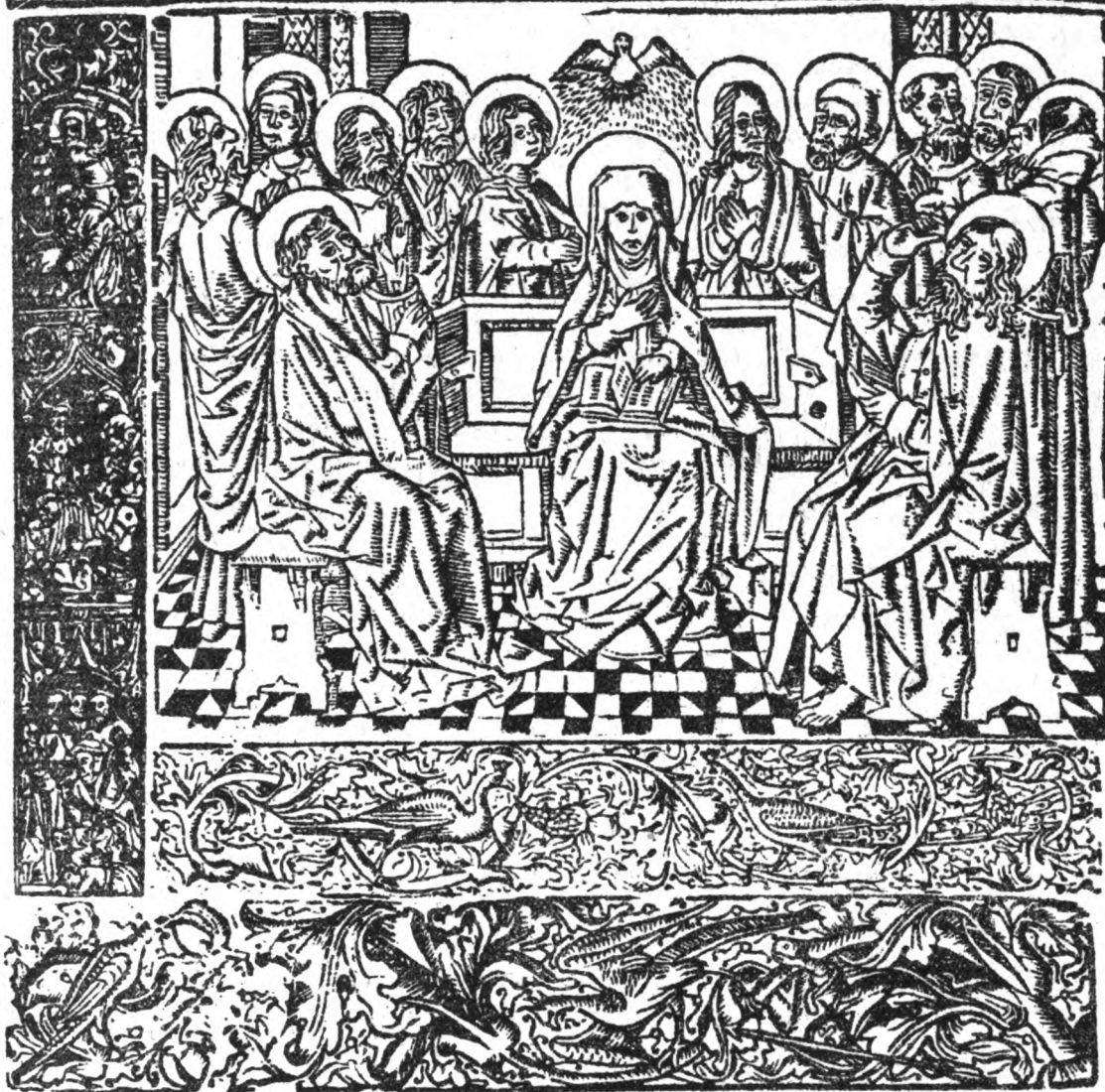
heer na in williger armsede en ginch
 also volmaectelijc voort dz hi daer na
 oet openbaerlic miraculē dede. In der
 stat va groefstane was een maget die
 vāden bosen geest gequeit wort. so dz
 si tot allēkerchē liep ende begheerde
 seer deuotelic hulpe ende verlossinge
 aen gode. Ende wānt si aldus niet en
 vorderde: soe ginc si totten bisscop vā
 dier stede en begerde raet aē hē: weldi
 bisscop haer riet dat si totten bedchijp
 se daer sinte willem inne is begrauen
 haestelijc trecken soude. Dā ginch al
 daer ende sat totten graue seere deuo
 telijc ende stote haer ghebet met gro
 ten suchten. Ende ter stont vlogen wt
 hare monde twee veruacelijche gees
 ten. Ende alle die daer by waren ga
 uen lof den heere. ende sinen knechte

daer hi die miraculē dger dede. Twee
 mēschen warē oet bouē matē seer ver
 gicht so dz haer monde dicke ghetrect
 wordē tottē toppe vāden hoofde. Dese
 na dat si veel goets vermeerstert had
 dē en veel cruden ghebesicht en bitter
 dranche ghenomē haddē en hē niet en
 bate. ende si vander macht sinte wil
 lems hoordē: soe loueden si gode en si
 nen knechte sinte willem met groter
 oetmoedicheit en wordē beyde gesont

¶ Shepint tot Antwerpē Si mi hē
 rich Eckert vā homberch Int iaer 68
 heeren. M. CCCC. en viue opten
 pachy anont.



Hier beghint thomer
thuc vande passiöle.



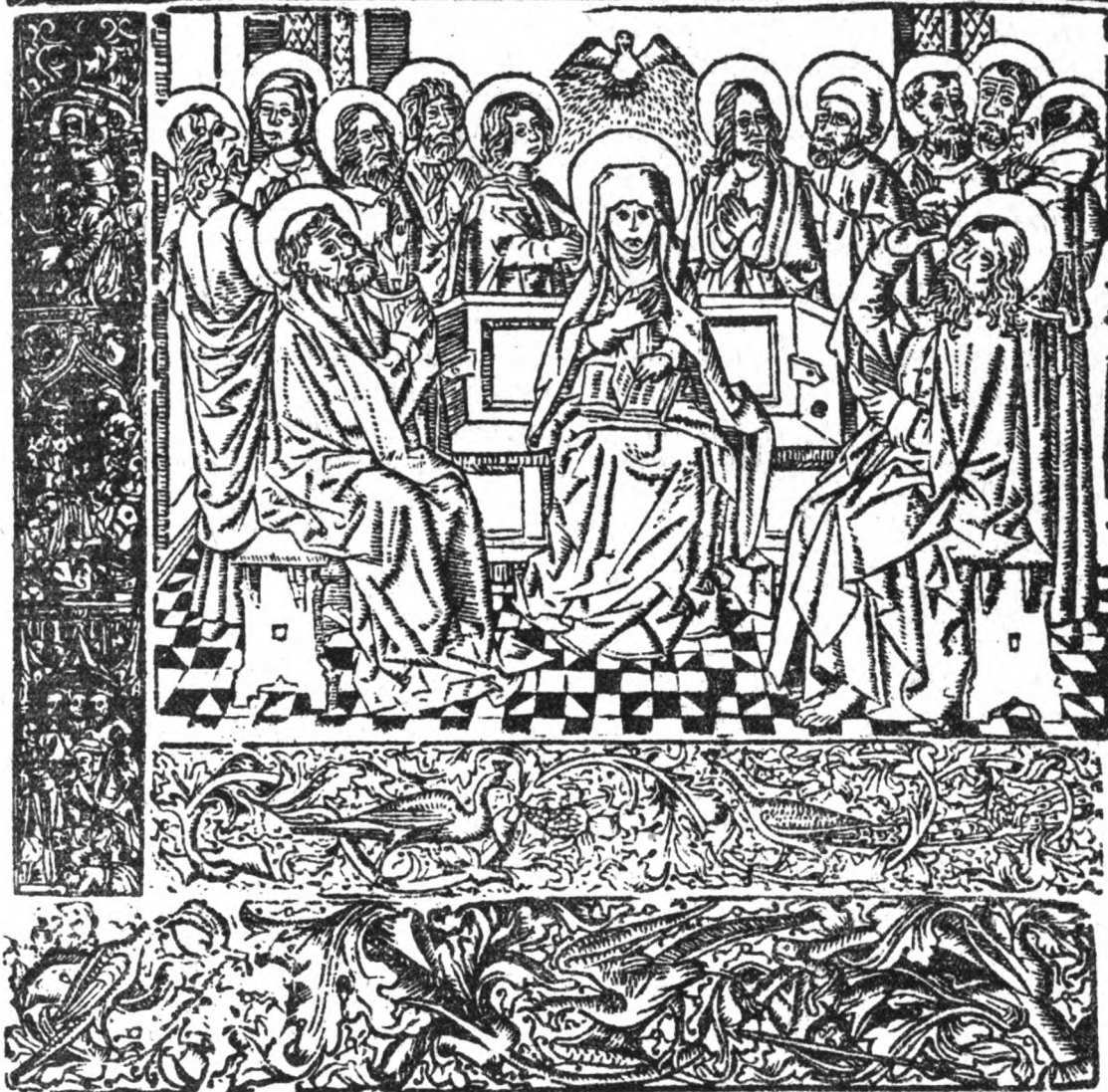
heer na in williger armsede en ginch
 also volmaectelinc voort dz hi daer na
 oet openbaerlic miraculē dede. In der
 stat va groefstane was een maget die
 vāden bosen geest gequeelt wort. so dz
 si tot allē kerckē liep ende begheerde
 seer deuotelic hulpe ende verlossinge
 aen gode. Ende wānt si aldus niet en
 vorderde: soe ginc si totten bisscop vā
 dier stede en begerde raet aē hē: weldi
 bisscop haer riet dat si totten bedchui
 se daer sinte willem inne is begrauen
 haestelijc trecken soude. Sij ginch al
 daer ende sat totten graue seere deuo
 telijc ende stotte haer ghebet met gro
 ten suchten. Ende ter stont vlogen wt
 hare monde twee veruaerliche gees
 ten. Ende alle die daer by waren ga
 uen lof den heere. ende sinen knechte

daer hi die miraculē doer dede. Twee
 mēschen warē oet bouē matē seer ver
 gicht so dz haer monde dicke ghetrect
 wordē tottē toppe vāden hooftē. Dese
 na dat si veel goets vermeerstert had
 dē en veel cruden ghebesicht en bitter
 dranche ghenomē haddē en hē niet en
 bate. ende si vander macht sinte wil
 lems hoordē: soe loueden si gode en si
 nen knechte sinte willem met groter
 oetmoedicheit en wordē beyde gesont

¶ Shepint tot Antwerpē Si mi hē
 rich Eckert vā homberch Inc iaer 85
 heeren. M. CCCC. en viue opten
 parlyament.



Hier beghint thomer
thuc vande passiöle.



Hier beghint een nuttelijc boeck
 twelcmen hiet dat passionael dat in la-
 tijn gheheten is *Murea legenda* dat be-
 duyt in duytsche die gulde legende of
 dat passionael. want der heiliger legē-
 den hier inghescreuen staen. En wel in
 rechte machment so hieten om die gul-
 den exempelen en leeringhen die daer
 in staen bescreuen vanden heplighen.
 want cortelijck soe bescreuetse der heili-
 ghen leuen en der martelare doot. hoe
 dat si ghemartelijt syn doer die minne
 van gode waer wt elck mensche grote
 salicheit mach sceppen op dat hi naeste
 lijck aen mercken wil die woerden die
 hi daer in lesen sal. En dit boeck is ghe-
 deelt in twee deelen of stucken. vande
 welcke dat een deel hiet dat winter stuc.
 en dat neemt syn beghin op alre hepli-
 ghen dach. en syn eynde opten paesch-
 dach. En dat ander hietmen dat somer
 stuck. en dat neemt syn beghin opten
 paeschdach en eyndet op alre heiligen
 dach en dat is dit tegenwoerdige boec.
 En om lichtelijc die legenden te vindē
 vanden heiligen die in dit boec bescre-
 uen syn. soe is hier gheordineert een ta-
 sel daer men se lichtelijc in vindē mach.

**Dit is die tafel vanden somer stuc
 vanden passionale.**

Opten paeschdach vander verri-
 senisse ons liefs heren ihesu cristi **3.**
 Van sinte maria van egipten **v.**
 Van sinte ambrosius **vi.**
 Van sinte ioris **x.**
 Van sinte marcus euangeliste **xij.**
 Van sinte philippus apostel **xiiij.**
 Van sinte iacob apostel die minder op
 die meye dach **xv.**
 Die historie vander vindinge des hep-
 lighen crups **xvi.**
 Van sinte iohans legende voer die la-
 tinsche poorte **xvii.**
 Die historie vanden iij. crups daghen
 voer ascensioens dach **xviii.**
 Van ons heeren hemelvaert dach die
 historie **xix.**
 Die historie vander heiliger hoechme
 van pinxteren **xx.**
 Van sinte pancraes **xxi.**
 Van sinte nereus en achilleus die co-
 men op sinte pancraes dach **xxii.**
 Die legende vanden heilighen confes-
 soer sinte seruaes **xxiii.**
 Van sinte vebanus **xxiv.**
 Van sinte petronelle **xxv.**
 Van sinte erasmus **xxvi.**
 Van sinte bonifacius met sinen ghesel-
 len **xxvii.**
 Van sinte primus en felicianus die le-
 gende **xxviii.**
 Van sinte barnabas apostel **xxix.**
 Van sinte odulphus **xxx.**
 Die legende van sinte peter die gehie-
 ren is eroicise. **li.**
 Van sinte vitus ende modestus legen-
 de **lii.**
 Van sinte quiriacus legende **lii.**

Die legende van sinte marina lij
 Die legende van sinte alexius lij.
 Van sinte geruasius en prothasius le-
 gende en leuen. liij.
 Van die x. duſent martelaren. lv.
 Vander gheboorte en legende sinte io-
 hannes baptista lvi
 Die legende van sinte lebuyn lx.
 Van sinte iohannes en paulus marte-
 laren lxij
 Vanden ſeuē ſlapers. lxij.
 Die legende van sinte leo dē hepligen
 pacus lrv.
 Die legende van sinte peters paſſie dē
 heiligen apoſtel lrvj
 Van sinte pauwels legende. lxx.
 Die legende vande vii. broeds lxxvij
 Die legende vā sinte theodora lxxvij
 Die legende vā sinte margriet. lxxix.
 Die legende vā sinte marcellijn lxxx.
 Die legende vā sinte ſecundus lxxx.
 Die legende van sinte vitalis lxxxi.
 Die legende van sinte peter den nieu-
 wen martelaer lxxxi.
 Van sinte gordiaen lxxxi.
 Van sinte maria magdalena lxxxvij.
 Die legende van sinte praxedis xc.
 Die legende vā sinte appollinaris. xcj.
 Die legende van sinte criſtina. xcij.
 Die legende van sinte iacob die meer-
 re apoſtel. xcij.
 Die legende van sinte criſtofel xcvi.
 Die legende van sinte nazarijs xcviij.
 Die legende van sinte felix. xcix.
 Van sinte ſimplicius en fauſtinus le-
 gende xcix.
 Die legende van sinte martha iheſus
 waerdinne xcix.
 Die legende vā abdon en ſennes mar-
 telaren C.i.
 Die legende van sinte germaen C.i

Die legende van euſebius. C.iiij.
 Die legende vande ſeuē broeders ma-
 chabeuſche C.iiij.
 Die legende van sinte peter ad vincu-
 la. C.v.
 Die legende vā sinte ſteuen pacus en
 martelaer. C.vij.
 Hoe ſinte ſteuens deſeerſte martelaers
 lichaem gheuonden wort C.vij.
 Van sinte dominicus. C.x.
 Van sinte ſixtus C.xvi.
 Van sinte donatus. C.xvij.
 Van sinte cyprianus C.xvij.
 Van sinte laurencius martelaer C.xvij.
 Van sinte ppolitus. C.xvij.
 Die hiſtorie van onſer vrouwe hemel-
 naerts dach C.xv.
 Dat leuen van ſinte rochus. C.xix.
 Van sinte bernardus leuen C.xxij.
 Van ſinte thimotheus C.xxvij.
 Van ſinte ſymphouaen C.xxvij.
 Van ſinte bartholomeus C.xxvij.
 Van ſinte mamertinus C.xli.
 Van ſinte auguſtinus. C.xli.
 Die onthoefdinge vā ſinte iohannes
 baptiſta C.xli.
 Van ſinte felix legende C.li.
 Die legende van ſinte ſaminianus en
 ſamina ſijn ſuſter C.li.
 Van ſinte lupus legende. C.liij.
 Dat leuen vā ſinte egidius die heilige
 abt C.liij.
 Die legende van onſer vrouwen ghe-
 boorte. C.lv.
 Van ſinte adriaens legende C.lv.
 Van ſinte gorgonius en dorotheus le-
 gende. C.lvi.
 Van ſinte prochus en iacincus mar-
 telaren C.lvi.
 Die hiſtorie hoe dat heplich cruce ver-
 heuen wort. C.lviij.

Die legende van sinte cornelius ende
 cyprianus. C.lxx.
 Van sinte euphemia C.lxx.
 Van sinte lambertus legende bisscop
 en martelaer C.lxxi.
 Die legende van sinte matheus apos-
 tel en euangeliste C.lxxii.
 Die legende van sinte mauricius met
 sinen ghesellen. C.lxx.
 Van sinte iuliana C.lxx.
 Die legende van sinte cosmas ende da-
 mianus C.lxxii.
 Van sinte forceus C.lxxii.
 Die historie van sinte michael en van
 alle enghelen C.lxxiiij.
 Die legende van sinte iheronimus die
 heilighe leeraer C.lxxv.
 Van sinte remigius C.lxx.
 Van sinte lodegarus. C.lxx.
 Van sinte franciscus C.lxxi.
 Van sinte pelagia C.lxxvi.
 Van sinte margarita C.lxxvi.
 Die legende van thaps die een gemeen
 wijf was. C.lxxvii.
 Van sinte dionys C.lxxviii.
 Van sinte calixtus C.xx.
 Van sinte lucas euangeliste die legen-
 de C.xx.
 Van sinte crisantus C.xxij.
 Vanden ri. M. maechden C.xxij.
 Die legende van sinte simon en iudas
 apostolen. C.xx.
 Van sinte leonardus C.xxvii.
 Van sinte quintinus C.xxix.
 Van sinte seuerus C.xxix.
 Van sinte crispin en crispinaen die hei-
 lighe martelaren. CC.
 Die legende van sinte gereon en victor
 met sinen ghesellen. CC.i.
 Die legende en leuen van sinte brigi-
 ta die heilighe vrouwe CC.ij.

Die legende van sinte anna. CC.ij.
 Van sinte clara CC.iiij.
 Van sinte ieroen CC.vi.
 Van sinte lazarus CC.ij.
 Van sinte geraert die heilighe abten
 de confessoer. CC.x.

Hier volpender die tafel

**Die historie vander verrisenissen
 ons liefs heren ihesu cristi opten pack-
 dach**





Oristus verrees op
ten derdē dach na
sijnre passien. Se
nen dingen mach
men mercken op
cristus verrisenis
Tē eerste hoe dat
ter waer is hoe dat hi drie dagē en̄ drie
nachtē inden graue lach en̄ opten der
den dach verrees. Tē anderē waer om
dat hy te hant doe hi doot was niet en̄
verrees. maer dat hi bepde totten der
den dach. Tē derden hoe dat hy ver
rees. Tē vierden waer om dat hi ver
rees voer den doemsdach als die ghe
mene verrisenisse wesen sal. Tē vyf

ten waer om dat hi verrees Tē lesten
hoe menich werven hi hem openbaer
de doe hi verreesen was. Tē seiuenden
hoe hi die vaders die in dat voerburch
der hellen laten van daer leyde en̄ wat
hi daer dede. Tē eersten soe seyt men
dat cristus drie dagen en̄ drie nachten
inden graue lach en̄ dat hi by der figu
ren Synodichem als augustinus seyt
alsoe dat men den eersten dach neemt.
nae dat eynde vanden dage en̄ den an
deren dach al gheheel. ende den derdē
dach nae sijn beghin. en̄ aldus sullen
drie daghen sijn ende ek van desen drie
dagen hadde sijn voernacht. want als
beda seyt so was doe die ordinancie ver

¶ iij



mit sinē adem datter veel ludē of stouē
en doe hē die scapē ontbrakē sonderlin
ge o datter n; veel in d; lāt en is. so had
dē si raet d; si hē gauē cē scaep mit eenē
mensche En doemē mitter lot ald; der
ludē kinderē gaf. en niemāt ontgāē en
mochte. so gesciedet op eē tijt datter lot
op des conincs dochter viel dat mēse dē
drake gheuē soude Doe wort die conic
bedroeft en seide Preemt gout en siluer
en haue mijn rijk en laet mi mijn doch-
ter op dat si aldus niet en sterue En dat
volc antwoerde hē in toernichedē Heer
conic du gaues d; oerdel en nu als oē
kinderē doot sijn so wilste dā d; dochter
behoudē. en en doetstu d; dochter niet
dattu vādē anderē hebste geordineert

so sellē wi di en d; huis vbarne doe die
die conic sacht. so begōste hi sijn dochter
te cwenē en seide O mijn soete dochter
wat sal ic met di doe oft wat sal ic seggē
wāneer sal ic d; bruloft sien En heerde
hē tē volc wert en seide. Ic bidde di dat
du mi acht dagē voist geues mijn doch-
ter te bewenē. Doe d; volc gedaē had
de. so quamē si wed ouer acht dagē mit
grāscappē en seide Waer o vlieste dyn
volc om d; dochters wille Siet wi ster-
uē alle vā des drakes adem Doe d; die
conic sacht d; hi sijn dochter n; en moch-
te vlossen so cleede hisc met coninclyke
clederen en hi omheldese weneude. en
seide O mijn soete dochter ic hadde ge-
waent van dy kinder te voeden inde u

bloede ghemackt. Doe waren si noch
meer veruact dan te voren ende echt
vlopen si. Ende doe si noch derdewerf
weder quamcn. quam daer haestelijck

een vierwer aerden ende daer mede so
werden si alle dpe daer warē mede ver-
brander.



Van des heilighen cruces vindinge
die historie daer of.

Ons heeren ihesus christus cruce
dat was vonden op desen dach.
Want voer dese tijt vant seth in
den paradijse alsmē leeft. Ende salomō
vant in den libano. Ende die coning-
inne van saba vant in den tempel ende
die ioden vōdent in die piscine. mer hi-
dē wordet van helena gheuonden in dē
berch van caluarien. Dat heilich cru-
ce wort gheuonden ouer twee hondert

iaer na ons liefs heeren doot. Men
set in nycodem? historie. doe adam
was doe ginch seth sinen soon ter poer-
ten vanden aertschen paradijse. end hi
epschte oly der ontfarmherticheit daer
hij syns vaders lichaem mede besalvē
soude. op dat hi mochte werden ghe-
sen. Ende michael openbaerde hem en
de seide. en wyllt niet arbeiden noch
wenen om te crighen oly der ontfarm-
herticheit want du en sulste dat n; mo-
ghen vercrighen voor dattet gheleden



pijne. maer hij quame daer wt onghe-
quetset Doe deden die kerstene tot dier
stat erne kerke maken. ende daer viert
men desen dach als sine martelpe Doe
slut iohan noch niet of en liete van pre-
dike. doe deden damaciaen versenden
in een eplant dat hier pachmos. Men
sal weten dat die keysers van romē die
apostolen niet en veruolchden also seer
omme dat si christum predikten. mar o-
me dat die senatoers seiden dat hij god-
lijch ghewoerden was sonder haer or-
lof. ende dat hadden si verboden te doe
Wāt men leest in die ecclesiastica histo-
ria. Dat pplatus sende tot Tyberium

den keiser brieuen van christo. Ende dz
tyberius gaf oerlof dat die van romen
souden moghē ontsaē sijn geloue. mer
die senatoers en wildens nyet doghen
om dat hi sonder oerlof god gheheten
was. Men leest een ander saecke in der
cronike. waer om dz die keiser die apos-
telen veruolghede dat was daer qm dz
christus eerst die van romē niet en opē-
baerde. Een ander saecke was omme
dat si alle die goeden te nyet maecte die
die van romen diende Een ander saec
was omme dat christus predicedie we-
relte versmaden. Ende die romeynen
waren ghyerich ende seerhouerdich en

chistus en liet dat niet geschien datne
 dit der menschen macht toe scriuen sou
 de. Johan belet seuen ander sacche
 waer om die keiser ende die senatoers
 chistum ende syn apostolen veruolch
 de. want hem dochte dat chystus alte
 ridighen ende houerdighen god was
 omme dat hy gheen ghelich en woude
 hebben. Orosius septe een ander sake
 want dye senatoers hadden onwaerde
 dat pilatus tot tyberium bucie sende
 en niet tot hem en sende van cristus mi
 raculen. ende daer om en wouden si hē
 niet verheffen onder die ander goden.
 ende hier om woert tyberius gram. en
 doder veel vanden senatoers ende som

nighe sende hi in een eylande. Dint io
 hans moeder van groot medeliden dy
 si tot haren sone hadde so quam si te ro
 men om hem te sien. mer doe si te romē
 quam en si hoorde dat hy ghelent was
 in pathinos. so herde si weder mit gro
 ten rouwe ende si starf in campagne in
 een stede die hiet niuulana. Ende haer
 lichame was daer in een graft begrav
 en ende langhe verborghen. mer sint
 iacob hoe sone openbaerde daer nae.
 Ende haer lichame was gheuonden
 sonderlinghe wel rihede. ende bi veel
 miraculen die biden lichame geschiedē
 wort si gheuocrt te voersider stede mē
 groter eeren



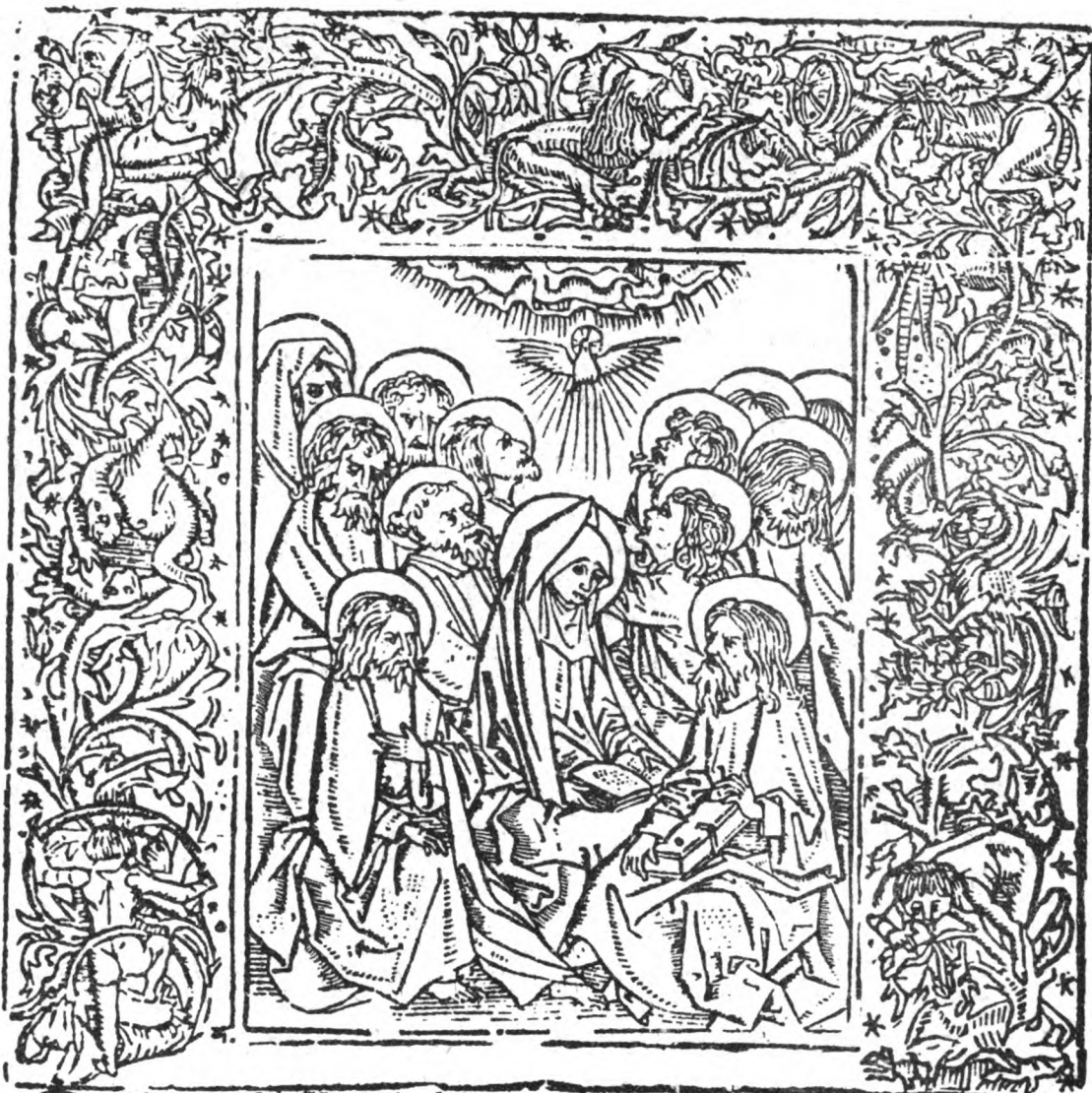
der wolck gebracht was sanc dit kint
 dese hemelsche sanc onder wolc. en te
 hant ophicht al haer tribulacie Int bis
 dom vā calcedonien wordic sanc ghe
 approbeert. heilige god. heilige sterc
 heilighe ende onsterflike god. ontfer
 met dy onser. Dye cracht ende dien

prijs van desen langhe die merctmen
 in vier dinghē. Ten eerste wāt die en
 ghelen leerdēt Tē anderē wāt te hant
 doemē dese sanc seide doe op hielt dye
 tribulacie Tē derde om dat dē bisscop
 van calcedonien wt gaf. Tē. iij. o dat
 ter die duuels ontsien.



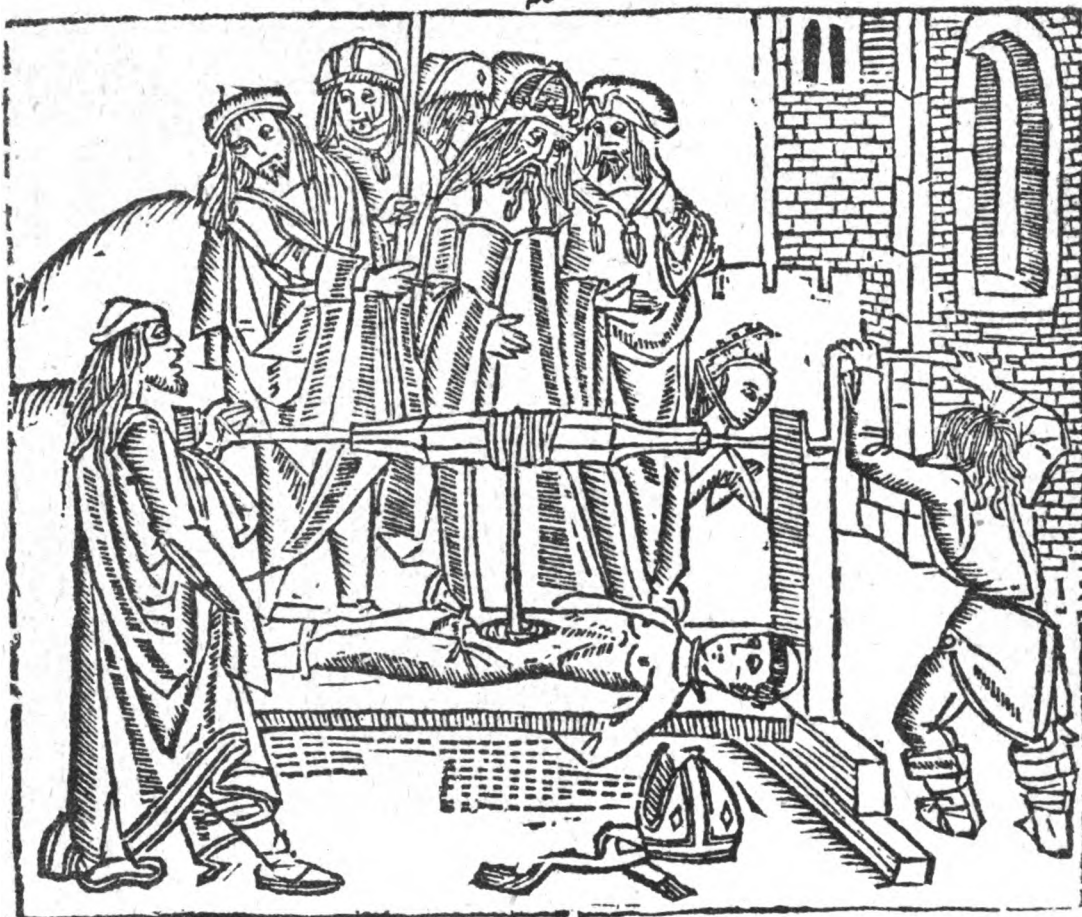
Die historie vā ons heeren hemels
 vaerts dach
Ihesus cristus voer op tē hemel
 xl. dagen na sijn vūsenis Op sijnē op
 naerde salmē vij. dinghē merckē Ten

eerste van waen hi op voer Ten ande
 re waer om d; hi te hāt na sijnre vūse
 nis niet op en voer en waer om d; hi
 also menighē dach bepde. Ten derde
 hoe dat hi op voer. Ten vierden met



O Den dach vā huden als der apostelen werctughet. so is die heilige gheest inden apostolen gesent in vierige tonghe. Op des heiligen geest toecomst so sullē wi viij. dingen merckē. Erst van wien hi ghesent was. Ten ii. in hoe menige manier hi gesent was. Ten derde in wat tijt dat hi gesent was. Tē vierde hoe menichwerf hi gesent was. Ten v. hoe hi gesent was. Ten vi. waer in dat hi gesent was. Tē viij. waer om d; hi ge

sent was. Ten viij. waer toe hi ghesent was. **Mē** sal wetē d; hi gesent was vā dē vader en vā dē sonen en die heilige geest gahē schiē. Vā dē eerste seit sint Jan int euangelio. Die troester die heilige geest die dē vader sendē sal in minen naem hi sal v alle dinc leerē. Vā dē anderen seit hi oec. want gae ic wech so sal ic hem tot v sendē. wāt die sendinge hier benedē heeft ghelikenis tottē genē die sent ons die manierē. als dat hi heuet wesen die geuet. En also werpt die son



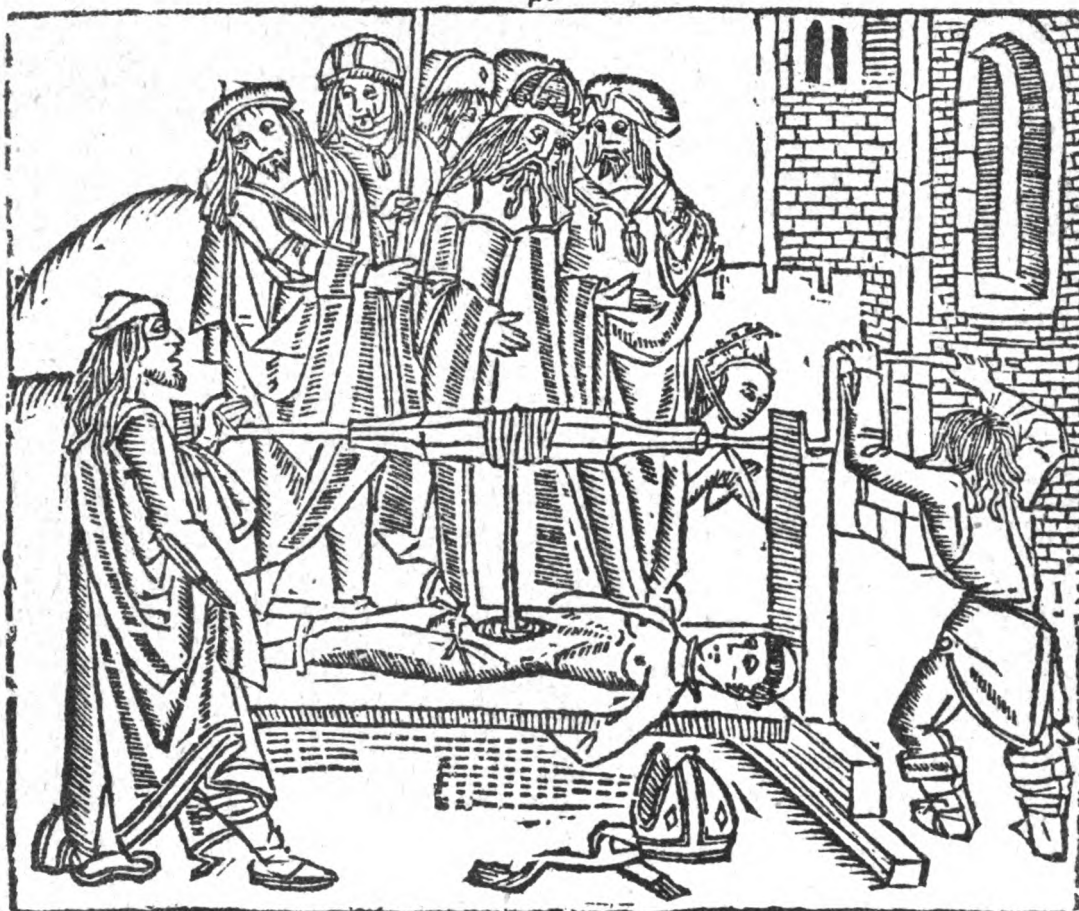
Die heilige man sinte erasmus die was van eenen edelen ende machtighē geslachte. mer noch veel edelre van alle dochden. Inriaer doe dpe kepser diocletiaen regierde dpe was een swaer vuolger alle kersten luden. Doe quā dese heilige mā sinte erasmus int clant vā campanien. welc lant was ghelegghē ond die voorscreuen keper dpocteslaen. Ende daer ghinc hi pie dike dē volck dat woort gods en leerde hem dat kersten gheloue. En hi doopte dair inden naem des vaders des soons en des heilighen gheest. Des werr dpe heilige mā tot een bisscop gecorē ouer al dat lant vā cāpanie en praecte en leer

dē daer dē volcke hoe dat si gode soude ontsien en minnē en vsmadē dpe sondē Doe gheschiedet dat dit voor dē kepser quā en hem wert die weert ghedaen hoe dat sinte erasm⁹ hadde beheert al clant vā campanie tot sinen gheloue en tot sinen god die hi hiet ihūs cristus dpe gheboren was van eene repne maghet dpe hpet maria. Doe was dpe kepser seere toornich en seynde wt sine rydders nae desen heplighen man sinte erasmus en beual hem luden dat si hem soudē dwighen so dat hi lochenen soude syn god die hi hpet ihesus cristus. ende en woude hi dat niet doē dat sy hem dan plagē soudē mit dalre meester pijnē diemen



mer nader offerhandē is ghecuallen op
 hē ludē cē onuerdrachlike anxt en vree-
 se. māt die prince gruwelde b; thepfers
 heer stercker en meerre was dā i; heer
 was. En siet cē iongelinc naē ghedaen-
 ten is daer onder hē ludē gheopenbaert
 die hē geseit heeft ald? Om dat ghi den
 godē offerhāde gedaē hebt. welke go-
 den sijn die alre quaetste duuelen is op
 v allē dese wese gecomē. Daer om doet
 offerhāde ihū rpo. die doer alle mēschē
 salicheit ghecrupst is hi sal v thonē sijn
 glorie en sijn victorie. En hi sal v seggē
 wat v vā node is te doen en si hebbē al
 gader belouet dat te doen. Daer warē
 v gader in heer ix. Al. die welc m; bli-

scap haers hertē geoffert hebbē onsen
 heer ihesu. En na dier offerhāde werdē
 si alle gader vervuolt mit groter bliscap
 en si ghingē ten stride sonder vrees en
 behieldē dat velt mit victorie. Daer na
 sijn si ghegē in dē geberchte en loue-
 dē en dancē dē naem ihesu. Daer onst
 sijn hē gheopenbaert seue enghelē mit
 groter claerheit. en hebbē hē ludē ghe-
 institueert en gheleert in dē kerstē ghe-
 loue en in dē r. ghebodē. Daer worden
 si ghedoept vande engel inden hemel-
 schen douwe die welcke vten hemel ne-
 der gheuallē is op hē allē. After die ke-
 ser adrianus heeft v gader een meerre
 here vā volche mit grote coningen om



Die heilighe man sinte erasmus
die was van eenen edelen ende
machtighe geslachte. mer noch
veel edelre van alle doechden. Int iaer
doe dpe kepler diocleslaen regierde dpe
was een swaer vuolger alle hersten lu-
den. Doe quā dese heilige mā sinte eras-
mus int dant vā campanien. welc lant
was gheleghe ond die voorscreuen hep-
ter dpocteslaen. Ende daer ghinc hi pie-
dikē dē volck dat woort gods en leerde
hem dat hersten gheloue. En hi doopte
dair inden naem des vaders des soons
en des heilighen gheest. Des werr dpe
heilighe mā toteen bisscop gecotē ouer
al dat lant vā cāpanie en prectte en leer

dē daer dē volcke hoe dat si gode soude
ontfien en minne en vsmade dpe sonde
Doe gheschiedet dat dit voor dē kepler
quā en hem wert die weert ghedaen hoe
dat sinte erasm⁹ hadde beheert al dant
vā campanie tot sinen gheloue en tot si-
nen god die hi hiet ihūs cristus dpe ghe-
boren was van eene reyne maghet dpe
hpet maria. Doe was dpe kepler seere
toornich en seynde wt sine rydders nae
desen heplighen man sinte erasmus en
beual hem luden dat si hem soude dwi-
ghen so dat hi lochenen soude syn god
die hi hpet ihesus cristus. ende en wou-
de hi dat niet doē dat sy hem dan plagē
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mer nader offerhande is ghecuallen op
hē ludē cē onuerdiachlike anxt en vree-
se. māt die prince gruwelde d; thepser
heer stercker en merre was dā; i; heer
was. En liet cē iongelinc nad gbedaen-
ten is daer onder hē ludē gheopenbaert
die hē geleit heeft ald? Om dat ghi den
godē offerhade gedaē hebt. welke go-
den sijn die alre quaetste duuelen is op
v allē dese wese gecomē. Daer om doet
offerhade ihū xpo. die doer alle mēschē
salicheit ghetrupt is hi sal v thonē sijn
gloue en sijn victorie. En hi sal v leggē
wat v vā node is te doen en si hebbē al
gader belouet dat te doen. Daer warē
vgadert int heer ix. j. die welc m; bli-

scap haers hertē geoffert hebbē onser
heer ihesu. En na dier offerhade werdē
si alle gader veruolt mit groter bliscap
en si ghingē ten stride sonder vrees en
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sijn si ghegē in dē geberchte en loue-
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instituteert en gheleert indē kerstē ghe-
loue en indē x. ghebodē. Daer worden
si ghedoept vandē engel inden hemel-
schen douwe die welcke vten hemel ne-
der gheuallē is op hē allē. Mer die ke-
ser adrianus heeft v gadert een merre
here vā volcke mit grote coningen om

sulle di geue al dat wi mogē. Doe si die
ghesproke hadde soe voere si wech van
haer ogen Ambrosi? seit vā dese marte-
laren ald?. Die heilige martelaers ian
en pauwels voldoē waerlijc dat dauid
seit Siet hoe goet ist ende hoe vroechde-

like ist ghebroeders in een te wonen en
si warē ghesellen in dē geboerte en te ga-
der gheuoecht in gheselschap des ghelo-
ues ende gelijc in gelijker passie altoes
glorioes in eenen heere.

Die legende van die viij. slapers



Die viij. slapers worden geboren
in die stede van ephesien. want
doe decius die keiser die kerste
pynichde en hi te ephesie quam so dede
hie ene tempel make int middel der stat
op dat alle die luyde deelachtich souden
wesen aende afgode offerhade. En doe
hi alle dpe kersten soecken dede en huse
dwanctē offerē ofte dode so had al volc
anrt vā die pynd; die ee vrient vādē an

der ghinc en dachint dē vad. en die vad
dachint Doe wordē in die stat seuen ker-
sten gheuondē die aldus hietē. Machi-
mianus. malcus. martinianus dponi-
si. iohānes. scrapien en cōstātin. Doe
dese dit lagē so hadde si alte grootē rou-
we. en al warē si die eerste vanden pal-
lapse. nochtans vsmadē si die offerhan-
de der afgoden en si hieldē hē al heyme-
lic in hups. En daer warē si in bedinre

vandē gheloue en omte gedogē voer
die wet der euāgelien so si stredē vro
melic om moyses wet. Die.iiij.is om
die saet vandē toimēten om haer wet

mede te beschermen so die kersten wor
dē gepassē o te bescutte die wer d euā
gelies. Meester ian belet seit dese.iiij.ach
terste redenē indē somme vādē dienst.



Die legende vā sinte Peter ad vin
cula

Die eerste vā sinte Peters banden
was geset om.iiij.sake Dat was
in gedenckenis vā sinte peter vlossin
ge en alexanders vlossinghe en hier o
derheidē rostumē af te leggē en om te
crigen vlossinge vanden gheesteliken
bandē Die eerste saet was om gedenc
kenis vā sinte peters verlossinge wāt
somen in scolastica historia vint dat he
rodes ginc te romē en gapus tyberi?

des keysers neue hadden alre lief. Op
een dach doē herodes op eenē wagen
voer met gapo soe hief hy syn handen
ten hemel en seide Of ic des oude mās
dootsage en de here vā alle der werelt
Mer dit hoorde die wagheman ende
te hant seide hūt tyberio. Hier omme
so worde tyberius gram ende sloot he
rodes in eenen kerker. Ende op een
tijdt doen herodes sat ende ic ende aen
eenen boom op welken boom eenen
lupaert sat. alsoe was daer een van



daer ontrent also lange tijt Op eenē da-
ge wort onser vrouwen herte so ontstehē
inder begeertē tot haer sone dat si so be-
roert wort vā hertē so dat si leer scrijpen-
de wort. Ende doe si mit vreden nyeten
mocht vdragē d; hoer haer sone ontuare
was en die solaes vā hē so quā die engel
tot haer m; grote licht ende hi groetese
waerlijc als die moeder sijns herē seggen-
de. God groet v maria gebenedijt ont-
faende die benedictiē die iacobs salich;
ontboet. liet vrouwe ich heb v gebrocht
eē palme vādē paradijse en d; sulste doe
draghen voor dine bare wāt binnē drie
daghe sulstu steruē wāt dijn sone ontbiet
dit sijn waerdige moeder Maria antwoor-
de hē of ic gracie vā dinē ogen ghevon-
dē heb so bid ic datstu mi dinē naem seg-
gen wilt Ende ic bidde di oec dat tot mi

moeten werdē vsgadert al mijn kinderē
en mijn broederē die apostolē op d; ic se-
sien mach eer ic sterue en d; si my mogē
begravē en dat ic voor hē luidē dē geest
geuē mach En in dit bidde ic oec dat mi-
ne siel als si wtē lichaē varen sal den du-
uel niet sien en moet en d; mi geen sins
des viants macht tegen comē en moet
dye enghel sepe haer. Vrouwe waere
om wilt minen name weten die won-
derlijc is ende groet: want huden sullē
alle dye apostolē totti vergadert wordē
ende si sullen di een eerlike wtuaer doe
van dynen lichaem ende voor hem sul-
ste dynen gheest gheuen. want die ghe-
ne dye wel eer dyn propheet van iuda
in babilonien voerde biden haer hi sal
haestelijcke alle dye apostolen moghen
brengen. Ende waer om soe ontsied i te



Des cruce verheffinge viermen
hoehelic in die heilige kercke wāt
dat gheloue wasser seer mede verheue
want int iaer ons heren C. en vijftien.
so liet onse heere sijn volck gheesselen
ouermits den hepdē. Ende cosdras die
coninc van persien dede alle die rijken
vander werelt onder sijn heerscappe.
Mer doe hi te iherusalē quā keerde hy
weder mit scanden van ons heren gra
ue. mer nochtans voirdē himet hē een
deel vandē cruce dat helena te iherusa
lem ghelatē hadde. En om dat hi wou
de dat hem alle die menschen eeren sou
den als god. so dede hi maken een toerē
vā goudē en vā siluer. en deden cieren

met costelike stecnen. en daer in so sette
hi die figuer vander sonnen en der ma
nen en met subtile en heimelike condu
ten dede hi als god water reghenē. En
onder daerde hadde hi heymelick doen
maken dat paerden trecken eenen wa
gen die om en om ghinc. en also scheen
dat hi den toerē dede roerē. Dese coninc
gaf sinen soon dat rijk. en ghinc seluer
sitten indē toren. en hi sette besidē hem
ons herē cruce. en hi gheboet dat hem
alle die luden god hieten souden Ende
als men leest in dat boec. dat men hietet
mitrale de officio. so dede dese cosdras
doen hi op desen toren sat. als oft hy die
vader hadde gheweest aen sijn rechterē

EE in



daer ontrent also lange tijt Op eenē da-
ge wort onser vrouwen herte so oſtkehē
inder begeertē tot haer ſone dat ſi ſo be-
roert wort vā hertē ſo dat ſi ſeer ſcrpen-
de wort. Ende doe ſi mit vreden nyet en
mocht vdragē d; hoer haer ſone oſtuarē
was en die ſolaes vā hē ſo quā die engel
tot haer m; grote licht ende hi groet ſe
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ne dpe wel eer dpen propheet van iuda
in babilonien voerde biden haer hē ſal
haeſtelijche alle dpe apoſtolen moghen
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le in ghelate hadde. En om dat hi wou
de dat hem alle die menschen eeren sou
den als god. soe dede hi maken een torē
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doen hi op desen toren sit. als oft hy die
vader hadde gheweest aen sijn rechter

¶ xiiii

so bekeerde si veel ludē wāt si bekeerde
te geloue claudii den prince die te voer
crisant? pūre was en syn wif en veel
and luden Doe dede die prince crisantū
leggen in een stinckēde kercker mer die
stanc v̄wandelde in soetē rooc. En men
leuerde darida in dat bordeel Doe quā
een leeuwe wter wildnis lopē en wach
te die dore vandē bordele Doe sendmē
daer eē die biū maget leggē soude. mer
die leeu vincken en wēcte darida. als
of hi werē woudē wat si hē gheboet vā
dē gheuangē te doē en si hiet hē d; si hē
wieten quēste mer dat hi hē tot haer co
mē liet En hi liep al om die stat doer en
riep d; darida eē goddinne was gewor
den Doe sendmē iagers die dē leeu vā

gen soudē. mer die leeuwe die vincte al
le en lepdese voer darida voeten en be
keerdels. Doe dede die rechter eē groot
vier makē en hi dedet werpē indē ganc
der camerē om d; die leeu en darida sou
de verbarren Doe dat die leeu sach ont
sach hi hem en viel voer darida voeten
ende ontfinc oerlof dat hi mochte wech
gaen sonder pemant te quetsen En doe
die rechter crisantum en darida meni
gherhāde pine aen dadē en men se niet
quetsen en mocht. Ten leste woipmēse
in een diepe grafte en men'werp steenē
en aerde op hem. En aldus worden si
martelaren.

¶ Die legende vā die. xi. m. maechdē.



Die xi. m. maechdē worden aldus
gepassit In britanien was eē her
nē coninc die noth? of maur? hiet die eē

dochter had die visula hiet Dele visula
was seer wonderlic eerlaem vā zedē en
seer wijs en scone dat si seer tot allesins

si hebben gheordineert in; ghemeenen raet dat hi hē ludē niet en soude gequelt werden. maer waer dat hi wesen wilde soudemen hem vry ende onghelindert laten trecken. Wāneer ald? dese heilige man sinte lebuin aen gemerct had dat hi niet en soude overuē die victorie der martelaren die welc hi seer begheerde. hoe wel dat hi om te settē sijn siel voor si ne broederen te verlaten hē seluē te draghen sijn cruce na ihesum te castien sijn vleys mit hongher en mit doist in bedi ghe ende wakinghe ende in veel louen patientelic vrede lange martel gheleden heeft. Nochtans bi behoudende eē starchen maet vol barnende minnen so heeft hi ghesonckē die officie der apostolen die welc hē van gode ingheset was. Wie mach vertellē of scriuē. hoe veel menschen beheert sijn door hē van haer dwalinghe. En sijn getughenissen sijn gewordē seer geloeflic. want dat geene welc mi mittē mont vermanende was heeft hi mitten werke volbrocht. en na dat hi ontallike leere der heiliger doerhden volbracht had en die crachten sijn lichaems ouermidts outheden hem begonsten te ontgaen so heeft hi loon begeert van sijn arbeite en sijn begeerten sijn gebrocht geweest voerden ouerste coninc bi bedinge der engelē Ald? voor hē ropende myn siel heeft doist ghehat tottē leuendē god. wanneer sal ic comē en openbare voordē aenschijn gods en andwerfoet. heer der doerhden hoe se re sijn bewint dijn tabernaculen. myn siel begeerte en wort crac in haer Dus wort hi gheruert mit een cleyne rouwe en hi is gherepst totten heer optē eerste dach van nouembri. vandē welken hi ontsaen heeft een croone onbesmet d pe

hē ghehouden was mit alle heplighen en sijn heilighe lichaē wert ter aerde gedaen mit groote eerwaerdicheit ind ha uen te deuenter. welke stat in lachin da uentria gheheten is. van een eerlick en de machtych man bi namen dauo geheten. die welc den heplighē man sinte lebuinus binnē sinen leuen seer bemynt heeft. Een kerck was daer getimert vā den heilighē dauo. mer vandē ongelo uighen wert si vbrant en is nu wed om seer costelic getimert Al daer gesien vele miraculen door bede des hepligen cō seffloors sinte lebuini. Doer ihesum cristum onsen heer dpe welck ghebenedijt moet sijn inder eewicheit Amen.



Die legende vā sinte Johan en paulus
Jhan en paulus (martelaren. warē cōstancien cōstātin? des hepi lers dochter eerbaerste pioesten. Tot di en tiden doe dat volc vā cecilie denmert he en taten had ghewonnen ende men

claudius. castor. simpthorian. ende
nicolstratus en simplicius die twee ia-
ren na dese martelare ghepassyt wa-
re. En wat dese martelare haddē alle
const vā beeldē te smidē. en om dat si
dioclesiaen n. en wildē makē d. sonne
afgod noch offer en woude so beual
dioclesiaen datmēse werpē soude in
loden vatē al leuēde en daer mede de
de hise in die zee werpē. Indē iare ons
herē. .cc. en lxxvij. Onder dese vijf
namē also wast geordineert datmen
die vier eerste vierē soude en datmen
se oec hietē soude die viere gecroende
eermen hoer namē vant. Mer na diē
d. hoer namē geuōdē wordē soe bleef
die castume staēde datmēse voert aē
al hietē soude die vier ghecroende



Die legēde vā sinte Theodorus.
Theodor. was onē dioclesiaen
en maximiaē gepassyt i die ste-
de maritānē. En doē hē die rechē sep-

de d. hi offerde en sijn ierste riddscap
aen name. so antwoerde theodor. Ic
dien minē god en ihu xpm sinē sone
Die rechē seide so heeft din god eenē
sone Theodor. seide hē. Ja hi. die rech-
ter seide hē. Houdē wi hē mogē ken-
nē Theodor. seide ghi sulcē mogē kē-
nē en tot hē comē. Ald. gaf die rechter
theodor. vorste d. hi soude offerē. En
theodor. ginc by nachte in maers tē-
pel der afgodē moeti en ontsacle m.
viere en een die d. sacht die wioechdē
En doē leidemē hē in eenē kerker dat
hi daer vā hunger steruen soude. En
ons heer opēbaerde hē en seide theo-
dor. mi knecht betrouwe d. ic m. dy
dē. doē quā tot hē indē beslotē kerker
eē grote scare vā wittē mānē en si be-
gōtē met hē te lesen en te biddē. mer
doē d. die wachē vā dē kerker sagē
so vlogē si vā wesen. En doē sinte the-
odor. wt geleit was en mē hē node of-
ferhāde te doē so seide hi. al brāste mi
vleys mettē vuere en al vderfste mi
m. menigerhāde toumētē. Also lāghe
als die geest in mi is so en sal ich minē
god niet loechen. doē hinc mē hē aen
een houtē mē scoorde so seer in side
m. pterē cramelē so d. mē in ribbē blo-
de sacht en die rechē seide hē. theodor.
wiltu m. os wesen of met dīnē cristo.
Theodor. seide hē. m. m. nē xpo heb-
ic geweest en bē en salre mede wesen
Doē gebotē die rechē te barnē en int
vuer gaf hi sinē geest mer nochtās so
bleef in lichaē ogequest vāt vier. Jnc
iaer os herē. .cc. en lxxvij. en al die d.
ōtrēt stōdē wordē vuolt m. soctē roke
en mē hoorde daer eē stēme coēt m. m.
gemunde in d. rihe en bliscap des hee-
rē en vele liedē sagē dē hemel otdaen

eēn geestelic wijs die sijne clederē ple-
 gerte wasschē en si ontfinc ende baer-
 de een kind. En doe quā dat volc met
 steenē voer buict? doer en seide. Wij
 hebbē lange vdiagē dine oncuptheit
 om sinte martins wille. maer wi en
 mogē nu niet meer dīn onsuuer han-
 den cussen En doe buict? die logē mā-
 like lochēde en hi hiet datmē d; kint
 voer hē brochte En doet voer hē ghe-
 brocht was doent xxx dagē out was
 so seide buict? tot hē Ic beswēred i bij
 dē sone gods datstu voir hem allē seg-
 geste of ic dine vad bē. en d; kint seide
 du en biste mīn vad niet En doe dat
 volck metē woude wie sijn vad was
 doe seide sinte buict?. dat en behoert
 mi n; toe. ic hebbe ghedaē dat mi toe
 behoert: mer dit volc waende d; hi al
 d; dede met gogheliē en seiden. Du
 en sulste niet meer oner os heerlich;
 hebbē mittē name des vasschē heros
 Doe droech sinte buict? o hē te bewp-
 sen dat hi suuer was bernēde colē in
 dē scoot tot sinte martins robe voer
 hē allē. en hi werp die bernende colē
 ned en sijn cleet was onuerbrāt en hi
 seide Also als dit cleet is onuerbrant
 gebleuē vādē vuere also is mīn lich-
 aem suuer vā allē wiue. Mer doe dat
 volc niet en geloefde so dedē si buict?
 laster en scāde en vdeuē wt; hi bilsd
 om d; sinte martin? woert d; hi seide
 voldāē soude wordē. doe voir buict?
 al wenēde voir dē paus ende hi bleef
 daer seue iaer: en wat hi reghen sinte
 marten misdaen hadde dede hi of m;
 punitēien en d; volck maecte Justia-
 ne bisscop en seinden te romē teghen
 buict? d; hi d; bilsdom behondē soude
 tegē hē. En doe hi derwaert voir soe

xx

starf hi in die stede vcellēs en alle dat
 volc coes armenū in; stat. mer int
 vij. iaer so quā buict? weder met des
 paus macht en hi nā ses milē vādē
 stat sine herberghe. en armenū? sterf
 binnē dier seluer nacht en buict? wis-
 te d; hi opēbaringe vā onsen herē en
 seide tottē sinē d; si op stōdē en dat si
 met hē voerē om dē bisscop vā tuers
 te begraue. en doe buict? tot eenre ste-
 de vādē poertē in quā so droechmen
 doē dē dodē wt tot eere and poerte en
 doe hi begraue was so ontfinc buict?
 wed; hi setel en hi lacter. vij. iaer daer
 na en hi leefde heilichlic en doe hi. vij.
 en tsestich iaer bisscop hadt geweest
 doen starf hi



Die legende vā sinte Elizabeth
 Elizabeth was eē edel vrouwe vā
 gellatche en des conincs dochter
 vā hongarien mer si was edelre inc
 geloue en in geestelicheit Die edel ge

o q

doot mer si hadt veel kinderē. wāt si hadde seue sonē en drie dochterē. Op een tijt doe si die moeder leer grā ghe- maect haddē so vlouctese haer kinder en alte hāt bleef die vlouc aē haer kin- derē beueuē m; gods wake en si wor- dē alle gheslagē met een pselike ppne wāt si begōden pselic te beuē mettē le- dē hie: o waren si alte dieuich en vā scanden begōsten si al de werelt doer te dwalē en werwert d; si ghingē alle die ludē belagenē. Een broed en een suster vā desen gehietē paul en pala- dia quamē te pponē en leidē augustij dpe daer bisscop was wat hē ghesiet was en doe si daer. xv dagē die kerke haddē vlocht en sinte steuē om gesont- heit haddē gebedē Optē paeschdach doen alt volc v; gadert was so ghinc paulus in die capelle en viel voer sin- te steuēs outaer in bedinge met groē hope en geloue. en die wyl d; die ludē ontbepe dē wat hē gesehiē soude so stōt hi op gesont en en beuede n; meer en mē brochtē tot augustine en toenden den volc en hi gelouede hē te doe ghe- uē beueuē vā ghesontheit Doe augus- tin? dus dē volche wert sprac en pau- lus suster daer bi stōt beuene met allē ledē so stont si op en ghinc in sinte ste- uēs capelle en si wert slapēde en stont op al genesē Doe orosi? vā iheronimo tot augustino weē quā. soe brocht hij m; hē heilichdō vā sinte steuē dair dē- se miraculē en veel and gesiet; hē sal wetē d; sinte steuē op dese dach n; gedoot en wort mer optē dach datmē viert doe hi gewondē was. mer men seic dat op desen dach gheuondē was ster warr o die seestē wandelt; hē d; sal mē leggē daermen scrift hoe hi ge-

uonden was ster nu sullē w; leggē waer bi die kerke geordneert herft dat dese drie seestē kerdach volgē En dat is om twee sake Die eerste was d; xps ons brudegō geboirē wort in deser werelt die onse hoeft is so noegede hi aē hē drie gesellē ende daer of seyt mē int boeck der minnē. Nyn geminde is blinckende en rosende v; coirē wt du- sentigen hi is blinckende dat is te v; staen bi sinte iohānes euāgelista den duerbarē cōfessor rosende Als bi sinte steuē dē eerste martelare vercoiren wt du sentigē als bidē onnoselē kinderē. Die and redē is dat die kerke al de me- nichte der miraculē soude te gaō ver- gaderē nae dē graet der werdichept. wāt xps geboorte was die sake harer marteliē: wāt drie marteliefijn die ee- ne indē wille en indē daet. die and indē wille sond daet. Die derde inder daet sonder wille. Die eerste was in sinte steuen Die ander in sinte iohannes. Die derde in die onnosel kinderen

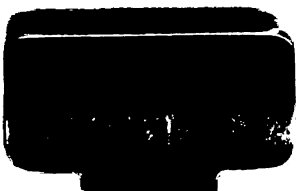


en neemmet hē mede en beueelt hem last
en soighe van minen clooster. Sisseber
tus niet ongedachtich wesende des vps
loens toech tot vdonen den bisscop vā
camerinc ende tot rachineerē den graue
van henegouwe. ende gaf hem beiden
dit visioen te kennen. En si antwoorde
hem. wien doreu v anders niet raden
dattu segste alstu van hem ontsaen heb
ste vanden hemel. Doe antwoerde hi en
seide. wilt dan o waerde mās en heeren
totte knecht gods trecke ende dwynge
hem of bingen hē willich of onwillich
lic daer toe dat hi aenneme dat regimēt
der hert voorscreuen. Doe toghē si der
werten doe si mit veel woorden en bid
den den man gods geerardum n; daer
toebrenghē en mochte. die last der hert
ken aen te nemen. so hebbē si ten laeste
dat gebode te doen bi gehoorsamheyt
Doen dit die heilige man gerard? hoor
de en bi gehoorsamheit vwonnen was
wort hi seer screiende ende seide. Ich had
voren ende waende al mī leuē in stre
gicheit der penitencie en in innicheit te
siten. mer als mi dunct so moet ic mijn
opset en strengicheit mī leuēs willen
de of onwillens late. In desen tide was
arnulph? die marcgraef heer vā vlaen
derē een mā die seer rick was in tūllhe
dinghē Dese was seer fier vanden gra
ueel of steen also dat mē met gheen me
dicinen en mochte helpē Dese als hi ge
hoort had vander saem des heplighen
mans sinte gerard? en sondlinge d; hij
een blint wnf siende ghemaecht hadde
sende hi totte man gods dat hi tot hem
woude comen en hē vā sijne siecten ge
nesen woude dat also geschiet is en vol
brocht. Ende op dat wi die reden niet te
lanc en maken so vinden wi dat hi was

een wachter besorger en besichter ende
bewarer vā. xxviii. cloosteren. Hierna
wort hi geleert vande heilighen gheest
dat hi te voer bekende den dach sijn ster
uens. Waer o dat hij alle die cloesteren
gheuisteert heeft. so is hi te leste weder
gecomen to tbronii sijn eerste clooster
En als hi daer wel alle die geordineert
ende besicht had so wort hi seer cranc vā
ouderdom ende began van dage te da
ghe meer te brenkē En hi sach dattet eyn
desijns leuens comē was en hi groote
begheert hadde met cristo te wesen. soe
gaf hi alden geenē die daer warē vrede
en liet hem bewarē mitten sacramente
der heiliger kercken Doe geboet hi dat
men luden soude dpe clochen die hi had
doen gpeten ende mitter benedixie des
bisscops ghekerstent warē Ende onder
dat gheluyt der cloche hebbē die engelē
die salighe siel mit hemelscher melodpē
in dat ewighe leuen ghebrocht opten
ij. dach van Octobii. **ANEN.**

¶ Hier volepndt dat eerwaerdighe en
notabel boec geheten dat passionael of
gulden legende. seer naerstelic wten la
tine in dypische ghetranslateert. She
pient tot Antwerpen binnē die Camer
poorte. By mi Henrichechert vā hom
berch Int iaer os heere. **M. CCCC.**
en. v. den xx. dach in Mayo.





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The golden legend

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**WILSON
ANNEX**